

Concordia

Theological Monthly

Vol. XIX

MAY, 1948

No. 5

Discourse of Luther on the Holy Trinity

Translated by W. ARNDT

This discourse is taken from a two-volume collection of sermons of Luther which has the title: *Predigten D. Martin Luthers auf Grund von Nachschriften Georg Roerers und Anton Lauterbachs, bearbeitet von Georg Buchwald*. The volumes appeared in 1925 and 1926, respectively, in the publishing house of C. Bertelsmann, Gütersloh. In the fascinating introduction Dr. Buchwald, an eminent Luther scholar, points out that the sermons of Luther published in the old editions of the *Hauspostille* are unsatisfactory on account of the editing process to which they were subjected. As is well known, they were not written by Luther; the notes of people who heard him had to be relied on. These notes were expanded when they were published. Using the original notes of Roerer and Lauterbach for those sermons which they heard jointly, Dr. Buchwald has succeeded in submitting a number of discourses of the Reformer in a form which approximates the actual presentation more than that found in the postills commonly circulated. The years covered in these sermons are 1528-1532. The discourse here translated was preached June 4, 1531, and is printed in Volume II of the collection, pp. 352 ff. Luther apparently did not use a special text. It is evident that he had in mind as Scriptural basis chiefly the baptismal formula, Matt. 28:19, and John 5:21 and Rom. 8:11. That he uses the Creed as if it were a prooftext is due to his conviction that it represents the pure Apostolic doctrine.

This festival is called the Sunday of the Holy Trinity, and the Christian Church has ordained that it should annually be kept, impelled by strong necessity and urgent considerations, in order that this article of faith might be known and preserved. In it we state our belief that there is one God, Father, Son, and Holy Spirit. This article is our chief teaching and is in keeping with our confession: I believe in God the Father, I believe in God the Son, I believe in God the Holy Spirit. If a single link is dropped, everything is lost.

In ancient times there was great trouble. In the days of Arius all who were considered holy and mighty had fallen

away from this doctrine; hardly two bishops were teaching correctly, all the others were adherents of Arius. For it is not difficult, and quite agreeable to our reason, to hold that there is only one God — which, of course, is true. But our reason cannot understand that there is one God and that you add He has the Son and the Holy Spirit. It desires to make three gods out of one. This teaching our reason can grasp at once. But the teaching of the Trinity it cannot tolerate. Hence Jews and Turks become defiant and say that there are not more disgusting people on earth than the Christians, since they preach one God and yet adore three. No, they say, these things do not make sense, three hosts in one house, two cocks on one dunghill.¹ They have become obdurate. And though some Jews have been "converted" and have acted as though they desired to become Christians, they have retained their opinion.

Hence this festival has been ordained by the Church with the intention that we should treat this article of faith today, in order that it may remain a possession of Christians. Otherwise it could easily come about that we through false prophets should be seduced to accept the creed of the Turks. This situation indeed will again arise. If Satan will not render us helpless through the Pope or the sword, he will see to it that shameless, evil preachers are brought in who will oppose this very article, in fact, there are such people about even now. Formerly, as long as the Word was suppressed, he did not interfere with the preaching of this truth; but now he is filled with rage. If he cannot butcher and murder, he will devastate our religion by means of heresy. But, God granting His grace, this divine truth will remain in possession of the field and be victorious, as in the Book of Revelation the Lamb is described [Rev. 17:14], which has again conquered.

In the first place, it is supremely necessary to lock up our reason and not to treat this doctrine in its fashion. For the heretics have tried to fathom this teaching as to whether it could be true. Thus the devil places the Word of God before a person and asks: How does it agree? In this manner he acted toward Eve when he said [Gen. 3:1], "Yea, hath God said, Ye shall not eat of every tree of the garden?"

¹ Proverbial sayings.

At first she was not worried about the Word. But then the devil opens her eyes and asks, Why should God have forbidden you to eat of this tree? So she began to ponder this matter and to discuss it with the devil. He helped (!) her at once, but it was as wholesome for her as for a dog to eat grass;² hence I say again, this is not a matter for debate: the article is not to be considered [philosophically]. For in this doctrine nothing is to be heard and spoken except the Word of God. We simply have to learn how God speaks of it. Hilary says correctly, "Who can better speak of God than God Himself?" For He knows best what He is and what He is not. Should anybody wish to speak better of Him, he will speak either more obscurely or worse, with the result that people will understand the teaching all the less. Certainly, there is no man on earth who knows what God is, considered in His essence. Hence we simply have to hear Him and speak with His words. But if you insist on knowing how this teaching can be self-consistent and true, then you share the fate of Eve and of all heretics. The slogan must be: Let reason be silent, and let us simply get our ears ready to hear what God says.

When the learned men debate with the heretics, they must read the Gospel according to John and the Letters of Paul, which say that there is only one God, but that God nevertheless is such a Being that the Father has a Son who is true God with Him, that is, who is in Him. Here there is no separation as between God and His creatures, but God is truly in Him. We are taught the divine essence has this form: Father, Son, and Holy Spirit are one God, and there is no God but this one, the God of three Persons, undivided and of the same essence, yes, undivided, though it must be said that there are three distinct Persons and that they have one and the same name and activity. John 5 [v. 21] Christ says: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." These words powerfully prove that the Son is God; for to Him belongs the function of raising the dead. The Jews understood this to mean that He made Himself equal with God. Hence they wished to stone Him. To have life in one's self is the characteristic of one who is God. In this way the Spirit, too, raises the

² Another proverbial saying.

dead, as St. Paul says [Rom. 8:11]: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Satan is able to kill, but to make alive and to create is not in the power of the devils, the angels, or any other creature.

The learned, of course, will find many passages in the Scriptures where the names and works of the Persons of the Trinity are undivided and not separated. But to look into the divine majesty — there we must listen to what God Himself says and not to what the enthusiasts say. So that is my precept for the learned whose task is to defend the Scripture teaching. As for you laymen, those of you that are able to understand it, do you, too, learn this teaching from the Scriptures. But a simple Christian may be satisfied with saying, I believe in God the Father, Son, and Holy Spirit. With the same faith with which you believe in the Father, you believe in the Son; and with the same faith with which you believe in the Son, you believe in the Holy Spirit.

Let this be your armor; it is the most simple and the strongest possible, and nobody's talk will avail against it. For the text here says powerfully that you believe in the Son in the same way as in the Father.³ And yet our faith is to be directed to nobody but God, for the Holy Scripture says that we are not to believe in man, especially dare you not put your trust in man for the obtaining of eternal life. For eternal life and forgiveness of sins you are to have only if you believe in God, Father, Son, and Holy Spirit. This faith gives you everything contained in the Creed. But if the Son and the Holy Spirit were not God, you would not have these things. But now, because these things are given you through all three, they are God. And since you in and with the same faith adore Father, Son, and Holy Spirit, there has to be one faith, one eternal life, one Baptism. There is but one God, because the honor of granting you forgiveness of sins and raising you from the dead can be granted no one but the true God. For neither an angel nor the devil will give these blessings, nor is it written that you should expect these things from them; the Creed ascribes these matters to God alone.

³ Luther evidently here is harking back to his reference to John 5:21. He probably had quoted the following verses, too.

This has been the unanimous confession of the Church for more than 1,500 years, and though the Creed has been obscured by the Pope, the words have remained on account of those who have remained in the true faith. Since, then, this teaching has long remained in the Christian Church and has not been cast away, you here have the proof of its being true. Arius attacked it with all kings, emperors, and princes. These potentates are dead and gone, but the article of faith which was buffeted and wounded has remained and will remain. Hence let this be your foundation: I believe in Father, Son, and Holy Spirit for the sake of eternal life, the resurrection of the body, and the forgiveness of sin; I expect these things from Father, Son, and Holy Spirit.

Thus God speaks of Himself. Holding this, you can face the foe. This has been the confession of all Christendom for these many centuries, in spite of the numerous enemies attacking it with all rulers and wise men. Yes, a big stack of heretics!

In the second place, turn to Holy Baptism. From God, who is called Father, Son, and Holy Spirit, we receive forgiveness of sins. You observe that all children are baptized in this fashion: "I baptize you in the name of the Father, Son, and Holy Spirit." That is the common way in the whole Christian communion and has remained and been preserved, so that all have been baptized in the name of Father, Son, and Holy Spirit. There is my Baptism, which has been performed not only in the name of the Father, or of the Father and of the Son, but of the Father, Son, and Holy Spirit, since that is the divine command. It is only one God, one Creator, Lord, and King, and still in the one essence and under the one name there are three distinct Persons. If the Son and the Holy Spirit were not God, then God would be blasphemed and disgraced because His name and work would be given to somebody else; there are the words written in the book of Isaiah [42:8], "I am the Lord; that is My name; and My glory will I not give to another." But both these matters, name and honor, He gives to the Son and the Holy Spirit.

Hence I conclude: Either Christendom must have erred, or these three Persons are the one God; the Father gives life in Baptism, likewise the Son, likewise the Holy Spirit. So here you have two good arguments against the devil: "I won't

debate this doctrine with you; you insist that I should consider the Gospel and the Word of God on the basis of human reason; I simply say, I am baptized in the name of Father, Son, and Holy Spirit. Furthermore, this is my faith which I confess: I believe in Father, Son, and Holy Spirit. In this faith do I obtain forgiveness of sins and the resurrection of the body. For this nobody can do but God; though it is accomplished through Baptism and preaching, yet it is He who does it." To overcome the devil and to bestow eternal life are divine works. For He who bestows these things is God. Now, it is you who bestow it, Father, Son, and Holy Spirit. Do not debate about it, but cling to the Word. We have two strong witnesses: first, the Creed; next, Holy Baptism. Let this suffice on the subject.



Our New Altar Service Books

By W. G. POLACK

After a long delay caused chiefly by the wartime paper shortage which prevented our Publishing House from obtaining suitable paper, our new altar service books are finally coming off the presses. As previously announced, the material in the old *Liturgy and Agenda*, together with new items, has been divided to make two volumes. In addition, a third volume, the Lectionary, will contain the standard pericopals, lessons, the Psalms, and the Passion Story. The fourth volume, containing the music for the liturgy, has been ready for some time.

At the request of the editorial staff of CONCORDIA THEOLOGICAL MONTHLY we are herewith offering a detailed description of these new books for the benefit of our pastors.

THE LITURGY

This volume has been ready since last summer. In general it contains the liturgical material which is in *The Lutheran Hymnal*, plus the prayers for the various seasons of the Church Year and the occasional prayers and collects.

The format is $6\frac{1}{2} \times 9$. The type page is 5×7 . The type size of the pastor's part is 12-point Benedictine on 14-point slugs. The rubrics are in red. The congregational responses are in 12-point italics, all of which makes for easy reading even in a dimly lighted chancel.

Immediately after the title page, two facing pages contain the calendar of the Church Year and a Pastor's Prayer before worship. These two pages are beautifully illuminated.

Then comes the Table of Contents, giving the same sequences of items as in *The Lutheran Hymnal*. In the rubrics of the orders additional suggestions have been added for the position of the minister at various points in the services. In the section containing the Introits, Collects, and Graduals, the collects for the Epistles and Gospels, after careful revision, have been added together with some new ones, as for Mission Festivals; headings for the latter are also given to aid the minister. Under Good Friday, Collects on the Seven Words are new. In the section headed Prayers, a Bidding Prayer for the Time of War is new. Under the Special Intercessions

and Thanksgivings, the Prayers for the Sick have been revised, a prayer has been added for use at the death of a suicide, when the circumstances are such as to make it possible for a Christian minister to officiate. Prayers have also been added for use at the death of a pastor and at the death of a teacher. Under the heading, *In Times of Distress and Special Visitations* we find prayers for the following occasions: In time of drought and famine, in time of unseasonable weather, in time of pestilence, after a great disaster, in time of insurrections and tumults, in time of war, in time of peace restored, thanksgiving for rain, during unemployment. Under the heading, *During Vacancies in the Church*, there are the following prayers: After a call has been extended to a pastor, but not yet accepted; after a call has been issued to a pastor or a teacher; after a call has been issued to a teacher; after a call has been accepted by a pastor; after a call has been accepted by a pastor or a teacher.

The prayers in the old *Liturgy and Agenda* under the heading, *Prayers for Evening Services and Other Occasions*, have been placed in *The Liturgy* under the heading, *Prayers for Temporal and Spiritual Gifts and Graces*, with the following subheadings: For Success of the Word and of the Sacraments; For Blessing on the Word; For Profitable Use of the Word; For Success of the Word; For Profitable Use of the Means of Grace; For Obedience to the Word; For Pardon, Growth in Grace, and Divine Protection; For Peace, Thanksgiving and Praise; Praise and Supplication (two); Thanksgiving and Supplication (three); For Pardon and Renewal; For Repentance and Improvement; For a Holy Life; For Deliverance from Sin and Sorrow; For Help to Overcome the World; For a Heavenly Life During Our Earthly Pilgrimage; For Grace to Live as Strangers and Pilgrims on Earth; For Wisdom to Redeem the Time; For Absent Ones.

After the prayers in connection with the Church Year we find the following sequence of headings, some of which are new: For Church Schools (for Educational Institutions, for Day and Sunday Schools); Teachers' Conference; Pastoral Conferences, and Close of a Conference; Mission Festivals (including Home and Foreign Missions); A Minister's Anniversary; A Teacher's Anniversary; Anniversary of a Congregation; Anniversary of Confirmation; Anniversary of Young

People's Society; Anniversary of a Women's Society; Anniversary of a Men's Society; Church Organizations and Bible Classes; Charities; Home-Finding, Orphanage, Children's Friend, Foundling-Home Society; Home for the Aged; Hospital; Graduation of Nurses; Home for the Feeble-Minded; For the Deaf; For the Blind.

At the end of the volume there are the General Rubrics, Tables of Movable Feasts and Festivals with the Lessons for the Church Year, including the Synodical Conference Series, the Psalms, and a detailed Topical Index, which will enable the minister to find what he wants with little loss of time.

THE AGENDA

The externals of this volume, which should be off the press during this year, are the same as in *The Liturgy*. The Orders follow the same sequence as in the old *Liturgy and Agenda*. All the orders have been carefully checked, and if they are to be used in connection with any of the stated services, their proper place is indicated. Again it should be emphasized that everything possible has been done to make the use of the volume easy for the minister. It might be added here that Concordia Publishing House will issue this volume also in a pocket-size edition for the minister, keeping the pagination the same as in the larger edition.

In addition to the former orders of marriage, a new order is given which allows participation by the congregation. This new order precedes the old ones because the Committee hopes to see the old Lutheran custom of the participation of the congregation in a church marriage service generally revived among us.

The orders for the burial of the dead have been carefully re-arranged to meet our modern conditions. A reading service for the unbaptized or stillborn child is new, also the prayer at the burial of a suicide.

To the former orders of installation have been added an order for the commissioning of a missionary, one for the installation of professors, one for the induction of synodical officers, one for the induction of women teachers, and one for the induction of Sunday school teachers.

To the orders in connection with a church or school build-

ing project has been added an order for ground breaking. In the church dedication order special items have been included for the dedication of the furniture, vessels, etc., of the sanctuary.

A Topical Index concludes this volume.

THE LECTICONARY

This volume is intended to revive among us the old church custom of having a special book from which the standard lessons of the Church Year may be read. The externals of the volume are the same as in the former ones. The type size is 14-point Benedictine. This volume should also be off the press early this year.

With each set of Epistles and Gospels, the Introits and Gradual for the day are given so as to be handy for the pastor who may want to read these propers in the service.

The Psalms, as in *The Lutheran Hymnal*, are given. The Passion Story is given in the form used in the American Lutheran Church. Its Committee on Liturgics has kindly granted us permission to use this version.

Personally, we should like to see the Lectionary issued also in a pocket-size edition for use by our laity. We are confident that our Publishing House will be ready to do this if there is a sufficient demand.

BINDINGS

Concordia Publishing House is putting out these volumes in various bindings. The cheapest is in black, stiff covers or divinity circuit. De luxe bindings in the various colors of the Church Year may be ordered as desired.

The Committee suggests that these books be purchased for the use of the pastors by their congregations.

May these new altar service books be a real aid in making our services true worship services.



Rhetoric in the New Testament

By WALTER A. JENNICH

It is a most natural and yet striking fact that the New Testament originally was written in Greek. This is striking because the literature of the Greek New Testament had its origin in a Hebrew background; it is natural because the Greek language was the *Weltsprache* in the century that gave birth to the New Testament.

This Jewish use of the Greek language was due to the widespread influence of Greek that resulted from Alexander's conquests. The Macedonian victories opened up the East to Greek culture and tended to make Greek manners and Greek speech popular all around the eastern Mediterranean. Men of all tribes and nations met in the lands dominated by Alexander's army. Naturally, they soon felt the need of a speech by means of which they could communicate readily with one another, and so a new dialect was formed from those elements which the old Greek dialects had in common. Thus was born the Koine, which meets us in the Apocrypha and the New Testament. The word *Koine* (sc. dialect) means simply "common language," or "dialect common to all," a "world speech" (*Weltsprache*),¹ and the term is regularly used as denoting the Greek in common use all over the world, from the Alexandrian period to the Roman period, both for literary and oral² purposes.

This common speech is in the main a somewhat modified Attic in which were omitted such difficulties as appeared too strange to the Greek-speaking people of that day. Blass remarks: "As a matter of course, it is the later Attic, not the older, which lies at the base of it, which explains, to take one example, the absence of a dual in this language." Thumt is

¹ Kuehner-Blass speak of the Koine, or the Hellenic, dialect. *Griech. Gr.*, Bd. 1, p. 22. So also Schmiedel and Winer. Jannaris suggests "Pan-Hellenic," or "New Attic" (*Hist. Grk. Gr.*, p. 6). Deissmann proposes: "Hellenistic world-speech." Cf. discussion in A. T. Robertson, *Gr. of Grk. N. T.*, p. 50.

² This definition is accepted by Hatzidakis and Schwyzer, Thumt, Moulton, A. T. Robertson, *et al.* Some distinguish between the Hellenistic Koine itself and a form of the Koine, a name restricted by them to the language of the New Testament and the LXX. *Hellenistic* is derived from the Greek verb of the same root, meaning, to speak Greek. It is a term applied to persons not of Greek birth (especially Jews) who had learned Greek. No accurate distinction can be drawn between the Koine and the Hellenistic. Smyth, H. W., *A Greek Grammar*, p. 4.

more specific on this point. "Das Attische, wie es im Gebiete des delischen Seebundes gesprochen wurde, betrachtet Thum neuerdings (*Archiv.* IV, 488) als die Grundlage der Koine."³

Now, a spoken language is never identical with the literary language in style, and therefore we must make this distinction in the Koine. The vernacular Koine grew out of the vernacular Attic, and it was this Koine, the vernacular, which was spread all over the world by Alexander's conquests. It was the normal speech of the common people. The literary Koine, in like manner, was an outgrowth of the literary Attic. It was an "artificial, almost stationary idiom, from which the living speech drew farther and farther apart. It was employed by the cultured writers and scholars of that period."⁴

It is usually supposed (and wrongly so) that the era generally contemporaneous with the time of the writing and forming of the New Testament canon was a barren period in the field of Greek literature. For example, Olmstead suggests this supposition when he asks the doubting question: "Where are the examples from any part of the Roman world of literary works written in the Greek tongue and still in existence which one might bring as a parallel to the New Testament, between Strabo near the beginning and Dio Chrysostom and Plutarch near the end of the first century?"⁵ In other words, who are the writers and scholars of the first century A. D. who wrote in the literary Koine Greek? Very simply this is answered by referring to the Stuart Jones edition of the standard Greek-English lexicon,⁶ which lists 61 Greek writers of the first century after Christ. This figure does not include any New Testament writers, Philo, or any writer whose period overlaps either the first century before Christ or the second century after. For example, note the following authors (and their works) who used the literary Greek as their prose medium of expression:

³ Moulton, J. H., *Einl. in die Spr. d. N. T.*, p. 49.

⁴ Smyth, H. W., *op. cit.*, p. 4. Attention should be called to the Atticistic reaction. The Atticists of the Koine period attempted to imitate the old Attic style. But they were definitely out of harmony with the trend of language, as A. T. Robertson (*op. cit.*, p. 60) points out: "This artificial, reactionary movement, however, had little effect upon the vernacular Koine, as is witnessed by the spoken Greek of today."

⁵ A. T. Olmstead, *Could an Aramaic Gospel be Written?* in the *Journal of Near Eastern Studies*, Vol. 1, No. 1, January, 1942, p. 51.

⁶ Liddell and Scott, 1940.

Dioscorides, whose great work on *Materia Medica* stands like a beacon in its field. Written in 77—78. Five books on the art of medicine.

Onosander, a Greek philosopher who wrote a commentary (now lost) on Plato's *Republic* and a work on the art of war entitled *Strategicus*.

Cornutus, a Stoic philosopher (banished 66—68) who wrote *On Greek Theology*.

The *Tablet of Cebes*, which treats of education and morality.

The *Bibliotheca of Apollodorus*, of which 3 out of 7 books survive on the topic of "Greek Mythology."

Demetrius' treatise *On Style* (Rhetoric).

The famous essay *On the Sublime* in the field of criticism.

Poimandres, 15 chapters of hermetic literature.

A Greek romance, *Chæreas and Callirrhoe*, by Chariton of Aphrodisias in Caria. It is a historical novel of 8 books.

The epigrammatists, whose combined works total 164 complete short poems.

The Wisdom of Solomon, written in Greek about A. D. 40.

The fourth book of the *Sibyllines* (80 A. D.).

Book of Baruch, which was written soon after the fall of Jerusalem.

The Letter of Jeremiah.

The Letter of Claudius to the Alexandrians (A. D. 41).

Of course, not all 60 of these literary works are extant today, and many of them are, perhaps, alluded to only by title, but even so, this listing overwhelmingly does show that the New Testament writings arose in an age which was by no means unlearned and lacking in culture. For these Greek literary achievements quoted above reveal a highly developed, alert, sensitive, appreciative Greek civilization, very active in the field of science, medicine, rhetoric, education, theology and religion. This provided an ideal soil — broad, tolerant, and enquiring — for the literary expression of the new Christian faith.

Deissmann denies any literary quality to the New Testament except the Epistle to the Hebrews. He insists that "New Testament philology has been revolutionized; and probably all the workers concerned in it both on the Continent and in the English-speaking countries are by this time agreed that

the starting point for the philological investigation of the New Testament must be the language of the non-literary papyri, ostraca, and inscriptions."⁷ We have no quarrel with the acknowledged value of the papyri for comparative linguistic studies in the New Testament, but we must be careful to consider also the literary atmosphere of the New Testament era and realize the debt which the New Testament owes to the culture of its authors.

Blass, on the other hand, readily acknowledges the literary factor in the New Testament. "The language employed in the New Testament is such as was spoken in the lower circles of society, not such as was written in works of literature. But between these two forms of speech there existed even at that time a very considerable difference. The literary language had always remained dependent in some measure on the old classical masterpieces; and though in the first centuries of Hellenic influence it had followed the development of the living language and so had parted some distance from those models, yet since the first century before Christ it had kept struggling back to them again with an ever-increasing determination."⁸ He then continues by saying that this "literary language has also furnished its contribution to the language of the New Testament, if only in the case of a few more cultured writers, especially Luke, Paul, and the author of the Epistle to the Hebrews. A very large number of good classical constructions are indeed found in the New Testament, but confined to these particular writers, just as it is only they who occasionally employ a series of words which belonged to the language of literary culture and not to colloquial speech. Persons of some culture had these words and constructions at their disposal when they required them and would even employ the correct forms of words as alternatives to the vulgar forms of ordinary use."⁹

Today scholarship generally concurs with Robertson in his statement that the "new and true view is that the New Testament is written in the popular Koine, with some literary elements, especially in Paul, Luke, the Epistle to the Hebrews, and James."¹⁰

⁷ Deissmann, A., *Light from the Ancient East*, p. 63.

⁸ Blass, F., *Gr. of N. T. Grk.*, tr. by H. St. J. Thackeray, p. 1.

⁹ Blass, F., *op. cit.*, p. 5. ¹⁰ Robertson, A. T., *op. cit.*, p. 87.

In addition to the evidence cited above, the Greek-speaking world is further absolved from the astounding charge of literary illiteracy by three indubitable facts: (1) the great number of Greek literary papyri copied in that century to be read by the people then living; (2) the enormous libraries which were built reached their peak in the first and second century: at Alexandria, for example, 400,000; (3) every considerable house in Greco-Roman times contained a library room.

To be sure, the age of the New Testament was almost seething with literature on all subjects written in the literary Koine. Were, then, the writers of the New Testament totally unacquainted with this vast body of literature? Were they altogether outside of the stream of the current literary Koine? For instance, Luke, as a physician, surely would be interested in the various medical works which were written and assembled in his day. Is it necessary to exclude him from the possibility of such associations? And then what about the undoubtedly Alexandrian culture of the writer of the Epistle to the Hebrews? Is it not even fairly possible that he had received a modicum of schooling and training at that great cultural and library center whence emanated the reflected gleam of the great classical age of Greece? And even with respect to such an "illiterate" as Mark, whose Gospel is the most un-Greek of all—is it necessary to conclude that he was completely and wholly free from the influence of the culture of his day? Did he not have as his boon companions on a missionary tour through the principal cities of Asia Minor such acknowledged men of letters as Paul and Barnabas? Travel and association with great minds are in themselves an education and lesson in culture.

This is not to conclude or even suggest that all the New Testament writers in equal measure were the shining literary lights of their day and renowned exponents of the accepted cultural standard of the literary Koine. But these possibilities do prove that the rich literary background of the New Testament is potentially a greater influence upon the style and language of the New Testament than has been heretofore imagined. Consequently, it is well to restudy and perhaps, as a result, re-evaluate these literary elements in the New Testament which Robertson and others admit. And that is the need which has prompted this essay.

Granting the undoubted literary background of the New Testament, does this necessarily mean its writers were conscious artists of the refined literary Koine of their day? Or did they write simply and plainly in the vulgar dialect while completely oblivious of the intricate beauties of the Greek language?

As far as the golden age of the Greek classics is concerned, the answer to the question of a conscious literary art is affirmative. For to the Greeks literature was a conscious art as much as painting and sculpture. With them the sound was echo to the sense. They were keenly alive to all the magic and music of beautiful speech. For example, Isocrates and Plato took great pains in the production of their literary masterpieces. Dionysius tells us: "Isocrates spent ten years over the composition of his *Panegyricus*, according to the lowest estimate; while Plato did not cease, when eighty years old, to comb and curl his dialogues and reshape them in every way. Surely every scholar is acquainted with the stories of Plato's passion for taking pains, especially that of the tablet which they say was found after his death, with the beginning of the *Republic* ('I went down yesterday to the Piraeus, together with Glaucon, the son of Ariston') arranged in elaborately varying orders."¹¹

On the other hand, in regard to New Testament literature the opposite point of view has been taken in the past with reference to St. Paul. It is claimed that in his Letters Paul spoke naturally, always, of course, as the Spirit gave him utterance, and hence used no rhetorical embellishment to commend his message to his hearers. This position has been set forth as follows by Juelicher, one of the foremost of his modern critics: "Unconsciously he makes use of the tricks of popular speech with the greatest effect . . . but he avoids all straining after effect through the observance of oratorical rules. He finds without effort the most striking form for his lofty ideas, and it is because his innermost self breathes through every word that most of his epistles bear so unique a charm."¹²

¹¹ Dionysius of Halicarnassus, *De Compositione Verborum* (Roberts ed.), p. 265.

¹² Duncan, T. S., "The Style and Language of St. Paul in His First Letter to the Corinthians" in the *Bibliotheca Sacra*, Vol. LXXXIII, No. 330, April, 1926, p. 11.

What, then, is the answer to this general question of a conscious literary art? Is it a logical necessity that consummate poets are also consummate craftsmen? Or is art the spontaneous upwelling of native genius from the soul?

We have grown accustomed in our habits of thought (as W. Rhys Roberts reminds us) to dwell on the spontaneity of literary achievement rather than on its artistic finish. We are apt to sneer, as some degenerate Greeks did in Dionysius' time, at the contention that even genius cannot dispense with literary pains and to insist in a one-sided way on the axiom that where genius begins, rules end. But a reference to the greatest names in our own literature will confirm the view that the highest excellence must be preceded by study and practice, however eminent the natural gifts of an author may be. Would anyone hesitate to say whether *Paradise Lost* or *Lycidas* is the more mature example of Milton's poetry? Shakespeare, with his creative genius and all-embracing humanity, may seem to soar far above these so-called artificial trammels. But, here again, could anyone doubt, on the grounds of style alone, whether *Hamlet* or *The Two Gentlemen of Verona* was the earlier play?¹³

Longinus, long ago, was keenly aware of the psychological aspect of this interplay between natural ability and rules of a system. His statements are profound and worth quoting in full. He begins by asking the same question: Is there such a thing as an art of the sublime? His emphasis is on the word *art*. He answers: "Some hold that those are entirely in error who would bring such matters under the precepts of art. A lofty tone, says one, is innate and does not come by teaching; nature is the only art that can compass it. Works of nature are, they think, made worse and altogether feeble when wizened by the rules of art. But I maintain that this will be found to be otherwise if it be observed that, while nature as a rule is free and independent in matters of passion and elevation, yet is she wont not to act at random and utterly without system. Further, nature is the original and vital underlying principle in all cases, but system can define limits and fitting seasons and can also contribute the safest rules for use and practice. Moreover, the expression of the sublime is more exposed to danger when it goes its own way without

¹³ Roberts, W. Rhys, *op. cit.*, p. ix, cf. pp. 262—270.

the guidance of knowledge — when it is suffered to be unstable and unballasted — when it is left at the mercy of mere momentum and ignorant audacity. It is true that it often needs the spur, but it is also true that it often needs the curb.”¹⁴

Though we cannot, perhaps, make the fantastic claim that the writers of the New Testament were always consciously aiming at artistic effect and great rhetorical display, as was the wont of Isocrates, yet it is evident, from the standpoint of human make-up, that they did take pains, as indeed any intelligent person would seek to facilitate and even to make more agreeable and possibly more beautiful the public recitation of his writings. And in doing so, would it not be only natural that he should utilize the rhetorical devices that were native and well suited to the Greek language as such? that he should use such artistic niceties as were the vogue of current Koine literature and as were found also in classical Greek?

But if in a limited measure we attribute conscious artistry to St. Paul among the New Testament writers, we are faced with his own positive declaration that he makes no pretensions to rhetorical art in his writing. His claim is expressed thus: “But though I be rude in speech, yet not in knowledge.”¹⁵ He says further: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God . . . and my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”¹⁶

Origen, among ancient critics, understood these statements of Paul in a strictly literal sense and accepted them at their face value. Basing his opinion on these passages, he speaks of Paul’s literary inferiority.¹⁷

Among modern scholars Juelicher also takes Paul at his word here: “His style is not smooth, elegant, or correct, and he himself never considered that he excelled in the art of writing.”¹⁸

¹⁴ Longinus, *On the Sublime* (Roberts ed.), p. 43.

¹⁵ 2 Cor. 11:6.

¹⁶ 1 Cor. 2:1 ff.

¹⁷ Origen, *c. Celsus*, VII, 59 f.

¹⁸ Juelicher, *Introd.*, p. 50.

However, Simcox looks to the spirit rather than the letter of Paul's words when he remarks that "one is not to stress Paul's language in 1 Cor. 2:1-4 into a denial that he could use the literary style. It is rather a rejection of the bombastic rhetoric that the Corinthians liked and the rhetorical art that was so common from Thucydides to Chrysostom."¹⁹

Or it may well be that Paul honestly thought that the Corinthians would expect his message to be set forth with all the embellishments of rhetoric; and he may have felt sincerely that he could not measure up to their expectations, and hence the apology.

But whatever allowances one may make for these statements, it is nonetheless true that Paul is here speaking in contrasts and is naturally depreciating his powers of expression in order to set forth more strongly the higher importance of the matter that is within him. And this very "depreciation of powers of expression was one of the common characteristics of the Greek rhetorician, as it is of the rhetorician always, and perhaps, while implicitly a condemnation of the untrustworthiness of rhetoric, is a tacit admission of its effectiveness."²⁰

The theory is fairly generally held and is possibly true that the writers of the New Testament did not look upon their writings as literature for a wide constituency of readers, and the conclusion is drawn that therefore they did not waste the flowers of rhetoric upon them. If the truth of the theory be granted, yet the conclusion drawn from it could hardly be admitted to be exactly logical. Duncan discusses this theory in relation to Paul and his Letters to the Corinthians and shows the inadequacy of setting forth such a claim to prove that Paul therefore disdained the use of rhetoric. "In his writings to the church at Corinth particularly, the center of Greek life and culture and of rhetoric, among other arts, undoubtedly he would strive to be as effective as his powers and training permitted him to be. His letters had, indeed, a present mission to fulfill. They were intended to convince the church at Corinth of sin and judgment, and all the arts of which Saint Paul had command were employed to accomplish that end. No one can read the letters to the Corinthians

¹⁹ Simcox, *Lang. of the N. T.*, p. 15.

²⁰ Duncan, T. S., *op. cit.*, p. 3.

without realizing that he was keyed up to a high pitch during all the time that he was employed in their composition. The resistance that the intellectualism of the Corinthians offered to his demands for faith, and the laxity of Greek morality which came out very strongly in religious practice, not only deepened his conviction of the superiority of love over reason and caused him to detest a theory of life that miserably failed to produce right conduct, but inspired him to express his convictions in lofty and noble terms, and, withal, with the dogmatism of a prophet. In fact, at times his earnestness and enthusiasm are so great that critics, religious and secular alike, assert that in such chapters as the thirteenth and fifteenth he is the inspired poet and seer. Furthermore, it may be very seriously questioned whether Saint Paul or any other writer could discuss in a purely informal way, even with a very restricted community, questions of so vital importance.”²¹

Of ancient Greek criticisms of style in the New Testament, mention has already been made of Origen’s evaluation of Paul’s style. The Christian Father St. John Chrysostom also records his criticism of rhetoric in the New Testament. He was a pupil of Libanius and was himself one of the greatest of Christian orators. Regarding the power of artistic speech for the preacher’s use he asks: “Why, then, did Paul lay claim to none of this art? He expressly declares that he is without art, and that, too, when writing to the Corinthians, who were admired for their art of speaking, and who prided themselves on it.” He then continues in his treatise on the *Priesthood* to say that it was precisely because of his power of rhetoric that Paul was admired among Christians, Jews, and heathen, a power which will find a response in the hearts of men to the end of time. Yet it is not the rhetoric of the world that Chrysostom finds in St. Paul. He finds there neither “the smoothness of Isocrates, the weight of Demosthenes, the dignity of Thucydides, and the elevation (sublimity) of Plato.”²² Such literary labels as Chrysostom here incidentally mentions are often misleading, but here they are well chosen and indicate taste and classical training on his part. And it is no wonder, for among the Greek Fathers, Greek learning had been conspicuously possessed at a much earlier date by

²¹ Duncan, T. S., *op. cit.*, p. 2 f.

²² St. John Chrysostom, *De Sacerdotio*, IV. 6. J. A. Navin’s ed., p. 120.

Clement of Alexandria (160—215 A. D.), though usually theological rather than literary reasons led Clement to quote from the classic masters.

Chrysostom is well qualified by virtue of his background in oratory to speak authoritatively of rhetoric in the New Testament. The same testimony is continued in the statement of Gregory of Nyssa (d. 395 A. D.): "Paul himself, the noble minister of the Word, using no other embellishment than the truth alone, deemed it a shame to dress out his language by such adornments, and, with an eye on the truth alone, instructed us with noble and fitting counsel."²³

Testimony from a Latin source is contained in the letters that are supposed to have passed between Paul and Seneca. "Teuffel calls the correspondence fictitious, but Norden accepts it. Whether true or not, the story will illustrate a general point of view. In *Epistle VII* Seneca urges St. Paul to pay more attention to style that it may correspond in excellence with the matter; '*vellem, cures et cetera ut maiestati earum* (his letter) *cultus sermonis non desit.*' With Letter IX he sends to him a book *de verborum copia*. In Letter XIII he draws his attention to the fact that he employs allegory much and urges him accordingly to avoid excessive embellishments and take care to use exact and appropriate language. St. Paul answers commending Seneca's accomplishments and recommending to him in turn '*irreprehensibilem sophiam.*'"²⁴

Hieronymus, while holding that St. Paul was an accomplished Hebrew scholar and that he had a good knowledge of Greek secular literature, yet declared that he was unable to express in another language (i. e., in Greek) the deepest thoughts and cared nothing for elegance of expression, provided he set forth his meaning intelligibly.²⁵

Augustine, himself a good rhetorician, appreciated the rhetorical in St. Paul. "He sets forth the view that the apostle used the rhetorical to produce the effect that he desired—that its use, in other words, was always conscious. This is perhaps fairly generally true, but in some of his most striking passages rhetoric must have been unconscious, and, so to speak, of second nature." Augustine, in support of his view,

²³ Duncan, T. S., *op. cit.*, p. 7.

²⁴ Duncan, T. S., *op. cit.*, p. 7.

²⁵ Duncan, T. S., *op. cit.*, p. 7 f.

cites particularly one figure which commends itself to him, though he thinks it may be easily abused. He refers to the figure called by the Greek rhetoricians "climax" and by the Romans "gradatio" and cites Rom. 5: 3-5: "Let us rejoice in our tribulations: Knowing that tribulation worketh patience; and patience, probation; and probation, hope; and hope maketh not ashamed; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us." He commends the use of this because it allows the thought to ascend to completeness by short and simple steps and thus renders it easy.²⁶

Gregory the Great expresses the professed contempt of Christian writers for the devices of rhetoric as aids to the expression of spiritual truth. He remarks: "*Ipsam loquendi artem despexi . . . quia indignum vehementer existimo ut verba caelestis oraculi restinguam sub regulis Donati.*"²⁷ Whether this expressed contempt was in every instance sincere is a question. It is, at any rate, easy to understand that they might hesitate to profane, as it were, sacred truth with secular things.

It is well thus briefly to remind ourselves that among the early Christians there were many writers, including St. Paul himself, who knew and appreciated ancient Greek literature, though concerning themselves little with formal rhetoric and literary criticism.

But even if one admits, in spite of contrary declarations, that some of the New Testament writers were trained rhetoricians, it need not be supposed that their training was derived from the study of the ancient Greek masters; for instance, that Paul had ever studied Demosthenes, as is alleged, is hardly capable of proof. Or that the writer of the Epistle to the Hebrews had ever studied Isocrates, whose style he very closely approached, is highly problematical. Dobschuetz hesitates to say that Paul was a student of the Greek orators. "Von den Kuensten der griechischen Rhetorenschule hat Paulus schwerlich viel gewusst."²⁸

This question links itself up with the broader question of

²⁶ Duncan, T. S., *op. cit.*, p. 8.

²⁷ *Moral. praef.*, p. 1 f., as found in Duncan, T. S., *op. cit.*, p. 2.

²⁸ Dobschuetz, E. von, *Zum Wortschatz und Stil des Roemerbriefs*, p. 65.

any New Testament writer's acquaintance with the general body of Greek literature. Indeed, to establish as truth the supposition that any of them was widely read in Greek literature is a more than difficult matter inasmuch as its answer depends upon the weighing of probabilities. To build up a theory of borrowing or discipleship between a New Testament writer and the classics on the basis of such slight and insignificant parallels as are discovered seems almost fatuous. Robertson remarks that Paul seems to have understood Stoic philosophy, but Robertson declines to say how extensive was his literary training other than that he had a "real Hellenic feeling and outlook." And concerning *Hebrews* he is rather noncommittal when he says that it has oratorical flow and power with traces of Alexandrian culture.²⁹ But Norden makes a strong protest against the assumptions of those who profess to read between the lines of St. Paul's Letters ideas of Plato or the Stoics or other Greek schools of thought. Critics are always ready to carry analysis too far. Indeed, as Duncan noted, one cardinal principle of criticism seems to be to take from a given author as much as possible and assign it to some predecessor not only as the source of inspiration, but as the original possessor.

A difficulty, however, presents itself that should be taken into account. For some reason or other, positive citations from Greek literature are hard to find in the New Testament. Robertson notices that Paul quotes from Aratus, Menander, and Epimenides and may have been acquainted with other Greek authors. Other scholars are pleased to see reminiscences in Paul of Demosthenes, Aeschines, Plato, and Cleantes. The writer of the Epistle to the Hebrews faintly echoes a poetic line from the *Agamemnon* of Aeschylus. But all these citations are, to say the least, very uncertain. And even if they were admitted to come from the sources cited, it still would not be certain that they had come directly. They might easily have come from the common store of Greek learning treasured up as apt illustrations by the schools of rhetoric. Clement of Alexandria has gathered the passages from the Epistles that he held to be citations from Greek literature.³⁰ To Jerome we are indebted for the assertion that the oft-

²⁹ Robertson, A. T., *op. cit.*, p. 86.

³⁰ Strom. I c. 14. as found in Duncan, T. S., *op. cit.*, p. 6.

quoted "Evil communications corrupt good manners" comes from Menander.³¹

Yet, if one assent to the belief that is fairly general and admit that St. Paul, for instance, knew Greek literature well, it should not be necessary to demonstrate to anyone who has studied the character of Paul that he did not slavishly imitate the Greek masters. Demosthenes was independent in his manner of speech and the imitator of none. Rather he was eclectic and chose the best from each of the great prose masters. So also, if any characteristic stands out in St. Paul, it is his intellectual independence which expressed itself in a unique manner of speech. "And, to be sure, it does not detract from the estimate that one has of Demosthenes to assert that anyone who has read both will find, making allowances for differences of circumstances and time, that the enthusiasm and fire of the Greek is matched by the Hebrew. And no one will claim for Demosthenes that his theme carried him to such a high plane as did that of Saint Paul."³²

Some, on the other hand, profess to have the opposite impression of St. Paul's writings. They feel that his Letters are not Greek in style at all, but have greater affinities with the writings of the Old Testament. They contrast them with the Epistle to the Hebrews and the Epistle of Barnabas, which are held to be more in the Greek manner. Renan expresses the opinion that the style of St. Paul is as un-Greek as possible. He puts his criticism in these words: "Le style épistolaire de Paul est le plus personnel qu' il ait jamais eu. La langue y est, si j'ose le dire, broyée; pas une phrase suivie. Il est impossible de violer plus audacieusement le génie de la langue grecque . . . on dirait une rapide conversation sténographiée et reproduite sans corrections."³³

We heartily concur in classing the Epistle to the Hebrews as an example of good Greek style in the New Testament, but to deny to Paul a facile handling of the Greek language is thoroughly untenable. Of course, not all the books of the New Testament are uniform in artistic treatment nor even are

³¹ *Comment. on Ep. ad Tit.*, c. I (VII, 706 Vall.), as found in Duncan, T. S., *op. cit.*, p. 6.

³² Duncan, T. S., *op. cit.*, p. 4.

³³ Renan, *St. Paul*, p. 123.

the many Letters of St. Paul of the same high rhetorical quality. It goes without saying that differences in style would be noticeable according to the occasion that prompted the Letter, the persons or communities to whom it was written, its purpose, its general character, and the time of life at, and the circumstances under, which Paul wrote it. Wilhelm von Christ makes brief mention of this factor: "Die einzelnen Briefe sind auch ihrem literarischen Charakter nach sehr verschieden; der Roemerbrief, die beiden Korintherbriefe, der Galaterbrief nehmen streckenweise mehr den Stil einer Abhandlung oder Lehrschrift an; der Philipperbrief und besonders der an Philemon tragen staerker persoenlichen Charakter. Aber auch die lehrhaften Abschnitte werden durch Wendungen und Gedankengaenge unterbrochen, die nur in der augenblicklichen Stimmung oder Lage des Apostels ihre volle Erklaerung finden."³⁴

These, then, are some of the considerations which make desirable a more thorough investigation of rhetorical style in the New Testament. The estimate of the use of rhetoric in the New Testament has not been in all essentials true. With the view that the sacred writers were more concerned with the sense than the manner of expression one has no quarrel. But they knew as well as any author must know that the two are not quite so easily divorced. And, therefore, if we are to attempt to gain a better appreciation of the New Testament authors, surely it is of supreme importance to lay stress on points of artistic form, especially in a literature in which form and substance are so indissolubly allied as in the Greek, even though the grammar and syntax of the Koine does depart at times from the strict classical rules.

Milwaukee, Wis.

Contributors to This Issue

Dr. W. Arndt is professor of the New Testament at Concordia Seminary, St. Louis, Mo.

Dr. W. G. Polack is professor of church history at Concordia Seminary, St. Louis, Mo.

Dr. Walter A. Jennrich is instructor in Greek at Concordia College, Milwaukee, Wis.

³⁴ Wilhelm von Christ, *Griech. Literaturg.*, II, 2, p. 934.

Homiletics

The Nassau Pericopes

SECOND SUNDAY AFTER TRINITY

1 JOHN 2:15-17

The Text and the Day. — The Propers for the day stress God's help in overcoming the flesh and in producing faith and love. The text is related to the Epistle for the Day in that it treats the new life in general, of which love is a particular feature.

Notes on Meaning. — 15: "World" needs clarification for the hearer: not simply created and passing things, but world divorced from the life of God and hence involving lust. 16: "Lust" means emotional satisfaction and drive for things for their own sake rather than for the sake of God. "Life" is not the life with God of which the remainder of the Epistle speaks, but the animal existence without contact with the Spirit of God.

Preaching Pitfalls. — As one of the larger prooftexts this text will be familiar to all Christians catechetically indoctrinated. Its words are simple and easy. The very simplicity, however, may lull the audience to sense no problem and to relax attention. Furthermore, the text as it stands is hortatory and has no Gospel content. The hearer may be led to imagine that something good is to happen to him because of his repugnance for "world" and "lust," or that world and lust are evil simply because of the pastor's denunciation or because they pass away. — Note "the love of the Father is not in him," not "for him." This is not a threat, but a simple fact: love to the world and love to God do not exist side by side.

Preaching Emphases. — The Gospel must be added. The Gospel for the Day describes the gift of God's grace, which cannot be earned but is simply accepted; against that acceptance fight the interests of this present world. Better, the text must be taught in its context. The Apostle wants the Christians to preserve their fellowship with God and with each other. That fellowship is disrupted by sin and lust. But God in His grace gave Jesus Christ to remove sin and overcome the

power of the world; and in His abiding intercession every Christian, even when he sins, is assured of grace (2:1 ff.). This text stresses the point: alongside of the Spirit-filled new man exists the remnant of the flesh, in every Christian; that flesh may harbor lust and pride and is hence a perpetual reminder to the Christian to be alert and strong against forces without and within. — The dangers to the Christian's spiritual life come from common, everyday ingredients in his environment and in his fleshly nature. — He that doeth the will of God abideth forever. That means not only surface doing, but doing with the will in which God dwells.

Problem and Goal. — Lust and pride exist in the flesh of every Christian, and tend to make him careless about the world. The true Christian rouses from that danger and lives the spiritual life in God through Christ.

Outline:

THE CHRISTIAN'S CONQUEST OF THE WORLD

I. What the world is.

- A. Man without God. The satisfaction with the material.
- B. The Christian's own flesh, still subject to the world.

II. Why the Christian needs to conquer it.

- A. It is without God and against God.
- B. It will pass away.

III. How the Christian conquers the world.

- A. Christ's redemption has overcome the world for him.
- B. Christ and His Spirit help him to do the will of God.
- C. Through Christ that conquest is to all eternity.

RICHARD R. CAEMMERER

THIRD SUNDAY AFTER TRINITY

LUKE 7:36-50

The Text and the Day. — The major Propers provide a mood and setting into which this text is readily placed: Introit: Our cry to God is one that comes out of deep distress,

a sense of desperate need; it goes up to him trustfully, confidently. *Gospel:* Lost sinners whom our Lord came to seek and save; He feels Himself deprived of their fellowship; He rejoices in their return to Him. The Church, representing Him to the world, must hear the cry of the lost world and in His Spirit seek diligently and then rejoice over the returned sinner. *The Epistle:* The "ninety and nine" must not be self-sufficient, be careless in a false sense of security. We must be humble, valiant against sin, established in grace.

Notes on Meaning. — It would have been much easier for Jesus to turn down Simon's invitation. He saw the serpent in Pharisaism. It was a God-dishonoring and dishonest religion, for it lived on pride and self-righteousness. But Jesus loved people, whose sin He hated.

The notorious woman who approached Jesus from behind as He was reclining at the table may have been Mary Magdalene, as tradition holds. Jesus had straightened out her tangled life, given her the power of a new life. This transformation put her in His debt. She was resolved to pay her debt of love. Love found a way. It was a silent but courageous confession of Christ.

In his heart Simon despised Jesus, for he concluded that Jesus did not know what kind of woman this was. He could, therefore, not be a prophet.

The Parable. — A creditor forgave one debtor about \$100, another about \$10. The degree of their love for their benefactor will reflect their estimate of his goodness to them. "You, Simon, have shown Me little love; this woman has shown Me a great love." The difference goes back to your view of the size of your debt. There was no love in Simon's heart because there was no sweet and joyous experience of forgiveness; there was no forgiveness because there was no honest estimate and acknowledgment of sin. "Where there is no forgiveness of sin, there is no love" (Luther). Jesus knew Simon's type perfectly. At one time He said to a group of Pharisees: "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth" (John 9:41). The saints are always "chief of sinners." He who hasn't tasted God's forgiveness cannot love either God or man. "Herein is love, not that we loved God, but that He loved us" (1 John 4:10). Invitations to dinner, acts of charity, honorable deal-

ing, decent deportment, do not necessarily flow from love. Much of what goes for love is only natural affection limited to friends. To give generous treatment to others may be nothing more than self-interest. The "I'll-invite-you-and-you-invite-me" relationship is basically nothing more than a commercial transaction.

Jesus announced absolution to the woman: "Thy faith hath saved thee: go in peace." Faith saves because it grasps saving grace. The penitent woman received absolution, not the self-righteous Simon. He was conscious of no great sin guilt, and therefore any word of forgiveness would have no meaning to him. Simon had still to learn, and so do many religionists, the basic truth of sin and grace. Only then could there be help for him.

Preaching Pitfalls. — This woman did not merit forgiveness by her love; her love followed forgiveness received. When Jesus says: "To whom little is forgiven, the same loveth little," we are not to think that a person can be forgiven in part. When we know and believe that God's love covers our grievous sins and takes us into His fellowship, then our love has its rooting in God, who Himself is Love.

Preaching Emphases. — Love is the commodity the world is short on, also the Church. Coldness of love results from pride, dishonest dealing with the problem of sin, failure to see ourselves fully in the mirror of God's Law, refusal to come to God in the dust of repentance. He who has felt the hot winds of divine wrath upon his sin, who has sensed the terrifying gulf between God's holiness and his own unholiness, will reach out for the righteousness that avails. God's love in Christ has opened a fountain of forgiveness, and this is the *true source* of all love. All the fruits of the Christian life result from the *union of Christ and the sinner*.

Problem and Goal. — Only a faith that expresses itself in love is a saving faith. "He that loveth not knoweth not God" (1 John 4:8). Christians must learn to know that love is the highest moral quality in the world. "If we love one another, God dwelleth in us" (1 John 4:12). They cannot love and will not love until God's love has won them over, made their hearts tender by showing them how deeply they were in debt, how fully God has forgiven that debt, and how they ought to love all whom God loved.

Outline:**GOD'S FORGIVING GRACE INSPIRES OUR LOVE****I. He first loved us.**

- A. He tenderly loved sinners.**
- B. He fully forgave sinners.**

II. We therefore love Him.

- A. We have acknowledged ourselves as sinners.**
- B. We have seen the greatness of our debt.**
- C. We believe that He has forgiven that debt.**
- D. We are resolved to love and serve Him.**

C. W. BERNER

FOURTH SUNDAY AFTER TRINITY

MARK 6:17-29

The Text and the Day. — "The sufferings of this present time" are the theme of the Epistle for the day. As St. Paul was the outstanding sufferer among the Apostles, so was John Baptist among the Prophets. — Note the Introit, Psalm 27:1.

Notes on Meaning. — Note the context, vv. 14-16; also Matt. 14: 12, "His disciples went and told Jesus." — V. 20, "observed him," better: "kept him safe" (so Luther and R. V.). — V. 20, best texts not *epoiei*, but *eeporei*, "was much perplexed" (R. V.). Note in *Expos. Greek Test.*; cf. also Luke 9: 7. — V. 21, "gave a banquet for his courtiers and officers and leading men of Galilee." (It is well to read this whole graphic account in the Revised Standard Version.)

Preaching Pitfalls. — Jesus is not mentioned in the text. But note the context. The story of John's martyrdom, though important in itself, is injected somewhat parenthetically into the report on the ministry of Jesus. The Gospel message must be introduced from Christ's ministry. Jesus is in the background of this story; and in the sermon He must ultimately be brought into the foreground, irrespective of the particular theme selected. Do not overlook the fact that John had prepared the way for Christ and that it was because of his fearless witness to the righteousness of God in Christ that John was imprisoned and beheaded.

Preaching Emphases. — This colorful story, involving four

principal characters, offers material for varied specific themes, such as: the terrors of an evil conscience, the awful power of the spirit of revenge, the tragic consequences of seductive dancing, the woeful results of a sinful oath, the effects of intemperance and sensuality, the curse of unprincipled rulers, and the like. But the context calls for speaking of John as suffering for Christ. It seems best to emphasize the relationship of John's martyrdom to Christ's ministry.

Problem and Goal. — (Will depend on *theme* selected.) The lustful and cruel king, the vengeful queen, and the dancing daughter seem to have been in control of the situation; but actually it was the distant and apparently helpless Prophet of Galilee. John's execution was part of the inscrutable counsel of God for the building of Christ's kingdom. In his death as well as in his life John glorified Christ. Likewise the Apostles and later martyrs, from Stephen on. "Judge not the Lord by feeble sense, But trust Him for His grace." The blood of the martyrs became the seed of the Church. Neither do the modern martyrs to the truth as it is in Christ labor and suffer in vain. Their faithfulness even unto death helps others to be steadfast and unmovable. To all disciples Jesus says: "Ye are My witnesses." And to the steadfast believers and faithful witnesses is given the promise of the crown (Rev. 2:10).

Outline: **FAITHFUL UNTO DEATH**

I. John Baptist was faithful in all his ministry.

- A. He preached the Law fearlessly, rebuking high and low, calling all to repentance. — V. 18; Matt. 3: 7 ff.
- B. He preached the Gospel of salvation, ever pointing to Christ and His kingdom. — John 1: 29.
- C. He sought nothing for himself, but only the honor of Christ and the salvation of souls. — John 3: 27-30.

II. John was faithful at the cost of his own life.

- A. He feared not the wrath of the king (like Moses, Heb. 11: 27). Apparently, when personal and direct rebuke failed of effect, John publicly reproached the king and the queen as they were living in open sin and giving grave offense in Israel.

- B. John suffered unjust imprisonment (miserable dungeon!) because of the king's wicked oath, false sense of honor, and moral cowardice.
- C. He evidently made no attempt to placate the king and escape further suffering by promising to keep silent.
- D. Thus he suffered cruel death as a faithful witness. Remember: John was as human as we; these sufferings were as painful to him as they would be to us. He endured all for Christ.

Conclusion. — John is an example to all preachers. — Through nineteen centuries Christ has had such faithful witnesses. Refer to the martyrs of the first centuries, of the Reformation period, and of recent times (Lutheran pastors in the Baltic provinces, in Russia, Poland, Germany, Norway). All believers in Christ must be witnesses for Christ and, if God wills, be ready to suffer for Him. But especially the ministers of the Word must be men who count not their lives dear, but will preach righteousness and salvation in Christ "unto death" — to the point of martyrdom. — Just how faithful are we?

MARTIN WALKER

FIFTH SUNDAY AFTER TRINITY

LUKE 10:17-24

The Text and the Day. — "That we . . . may obtain Thy promises" (the Collect) is the prominent thought for this Sunday. According to the Epistle we are to obtain a blessing. The miracle recorded in the Gospel was to bestow material and spiritual blessings. The Lord is our Salvation!

Notes on Meaning. — V. 17: "the seventy"; other disciples sent by Jesus into Perea to do preparatory evangelistic work. Cf. Num. 11:16 ff. — "even," also: as the outstanding achievement in their estimation. — "in your name": by the authority of Jesus. — V. 18: "I saw Satan fall," not the prehistoric defection from God. Satan began his powerful reign of destruction on earth *after* he had been cast out of heaven. Christ's entire redemptive work was the crushing victory over Satan. 1 John 3:8; John 12:31. The fall of Satan was his deprivation of power over mankind, especially the power to accuse them before God. Cf. the proverb against the king of Babylon,

Is. 14:12. Their ability to cast out Satan was but a natural consequence of Satan's fall. — "as lightning": a blinding force, suddenly extinguished. — "heaven": the heaven of his power. 2 Cor. 4:4. — V. 19: "serpents," etc.: the entire hellish brood together with all evil coming from Satan. Illustrations: Acts 28:3; Eusebius, *Church History* III, 39:9. V. 20: "notwithstanding": not so much in this . . . as in that. Jesus did not disparage the charismatic gifts, but corrected erroneous views regarding them. V. 21: "Jesus rejoiced in spirit"; cf. Matt. 11:25 ff. A "devotional utterance." An hour of mutual joy for teacher and disciples. — "these things": Luther: Gospel and faith. — "hidden": no human wisdom ever found or fathomed the Gospel, 1 Cor. 2:7, 9; 1:18, but rather despises it, Luke 7:30. This spiritual blindness is their own fault, Luke 19:42; and at the same time their just retribution, 1 Cor. 1:19-21. — "wise," etc.: without article to emphasize quality. — "babes": those who resemble little babes in sincerity and humility. Ps. 8:2; 1 Cor. 1:27. "Human objects must be known to be loved, the divine must be loved in order to be known." — V. 22: "all things"; emphatic position; divine wisdom and power, glory and blessing for those who shall inherit salvation. — "the Son": the only one who stands in this unique relation to the Father. The Father can be known only through the Gospel revealed by the Son; and the Son only when the Father draws us to Him. — V. 23: "what you see": the full revelation of the Gospel. — V. 24: The Old Testament believers saw afar off. Heb. 11:13. The disciples communicated with Him as the Word made flesh. We share their blessedness. 1 John 1:1-4; *Lutheran Hymnal*, 407:5; 300:5; 611:5.

Preaching Pitfalls. — The text speaks not so much of the blessings *in* heaven as rather of heaven. Even though difficulties of this life are mentioned, a happy and victorious tone should pervade the sermon. Do not belittle outstanding gifts and achievements. They do have their place in the economy of the Church.

Preaching Emphases. — The blessedness of those who hear and see Jesus is the dominant thought of the text. Christ's love as operative in His redemptive work and revealed in the Gospel must be placed in the forefront throughout the sermon. It must be presented as the message of all ages.

Problem and Goal. — The proper evaluation of God's love is to be aroused and stimulated so that saving faith in Christ's atonement be furthered and lead to true blessedness: peace and hope, love and life in time; fullness of joy in eternity.

Outline: THE HEAVENLY REGISTER

I. The Registrar.

- A. The Father, Lord of heaven and earth. (V. 21)
- B. He has a gracious will toward mankind. (V. 21 b)
- C. He gave His only begotten Son. (V. 22)

II. Those registered.

- A. Not confined to those achieving sensational success. (Vv. 17, 20 a, 21 a)
- B. They are those saved by grace. (Vv. 20 b, 21 b)
- C. They are blessed. (Vv. 23-24)

III. The manner of registration.

- A. Jesus destroyed the works of the devil. (V. 18)
- B. Jesus transfers His victory to believers. (V. 19)
- C. Jesus, through the Gospel, efficaciously reveals saving knowledge. (V. 22)

VICTOR MENNICKE



Miscellanea

The Whole Counsel of God *

The Place of Biblical Doctrine in Preaching

By ARTHUR JOHN GOSSIP

Protestant worship ought to begin, and often does begin, with the reverent carrying of the Word of God into the pulpit; and the laying of it upon the lectern there in full sight of the waiting people; and the opening of it, and the leaving of it open—all of which is a dramatically expressive symbol of the fact that the ancient commission, given to the disciples at the first, still holds: "Go and stand in the temple, and speak to the people all the words of this Life"; that the man who is to preach to us is not about to hand on certain of his notions, for what they may be worth; but is going to try to bring home to us something of the mind of Christ concerning God, and man, and life, and sin, and judgment, and destiny, and the amazing salvation which God has offered us in him.

That is the ideal. But how often his ambassadors, standing there "in Christ's stead," with a great and urgent message to deliver, turn aside from it to trivialities; sometimes because they know nothing better and have nothing more to say; sometimes even to unseemly stunts and sheer buffoonery, or little more—anything to gather in some numbers. And the Word of God is not preached. And the people are not healed.

Karl Barth, for his part, finds there the fundamental reason for the decline in church going:

Am I not at least partly right when I say that people, educated and uneducated alike, are simply disappointed in us, unspeakably disappointed? Have they been too often—perhaps for centuries—put off? Has the church, in spite of its very best intentions to meet their needs, too often indulged in secondary utterances?

Yet today there is a queer aloofness from doctrinal preaching, a certain odd suspicion of it. Quite seriously, it seems, the question is raised: Should it exist; and ought it to be practiced? Has not experience proved how heavy, and damping, and even dangerous it is?

As if anyone could preach at all; or, for that matter, speak on any subject, without letting slip what he thinks and believes about it. And that is doctrine. When Anatole France, with unwonted heat, declared that "Balzac showed us with extreme pre-

* This article appeared in Vol. I, No. 3 (July, 1947, issue) of *Interpretation, A Journal of Bible and Theology*. It is here reprinted by the kind permission of the publishers. The author is a member of the Free Church of Scotland and has recently retired as professor of Christian ethics and practical theology at Trinity College, Glasgow, and Glasgow University.

cision all the functions of the claw, the jaw, and the stomach; all the habits of the man of prey," he was denouncing Balzac's doctrine of human nature. I myself have heard a clergyman remark offhandedly in a sermon, "I need not pause, my friends, to show you that in this matter our Lord was wholly and entirely wrong." For what it was worth, that too was doctrine of a kind. We speak of the Gospel according to Matthew, and according to Mark, and Luke, and John. Each of them has its own atmosphere. The incidents that each writer selects, his mode of telling them, and how he is himself affected by them, show what the author thinks of Christ. And the gospel according to you makes clear, and must make clear, how you in turn stand to him; or whether you stand to him at all, and are not, rather, on your face before him in a hush and awe of spirit—my Lord, and my God. We cannot avoid doctrine of some kind. The very effort to avoid it is itself a doctrine.

Hence, the business of a loyal follower of Christ called to the ministry is to dwell deep and much in the secret of the presence, listening for the voice of God, heard in that quiet place more easily than in the press and din outside; to ask earnestly for the Holy Spirit's guidance, and to take it; to keep learning to know the real Christ as he really is; and then to come out and share with others the revelations that have been vouchsafed to him.

For what one believes is vital, cardinal, foundational. Hinduism, indeed, that amorphous mess, declares that belief is of no importance, and glories in the fact that one can be a theist, an atheist, a polytheist or an agnostic, and many another choice, and still be an orthodox Hindu. For that chaotic faith provides strata of thought and belief for all possible tastes, and openly exults in the wisdom of that policy. Not so thought Buddha, who set down as the first step in the eightfold path that leads to the ideal, right beliefs. Till one's doctrines are right, nothing else can be right, so he maintained. And so might Jesus Christ. There are people, much considered in the Western world today, who have wholeheartedly adopted the Hindu position in this matter. Take Adams Brown's apt summary of Julian Huxley's *Religion Without Revelation*. "He told them [that is the theological students to whom he was lecturing] . . . that belief is negligible in matters of religion. Religion, he said, is a certain attitude of spirit, an emotional mood, which is compatible with every conceivable belief; and whether we choose one theology or another, or dispense with theology altogether, is, so far as the social effects of the choice are concerned, a matter of indifference."

That bland assumption, not even argued, but taken for granted as a matter of course, that the doctrines of the faith are so much needless junk and lumber, of no real use, but simply cluttering up the mind, and much better away, seems to be in the air. Yet it is difficult to reconcile it with the hard facts of history and experience. Multitudes have found the doctrines, so far from being useless and cumbersome, a first necessity and the very breath of life

to them; so far from being tedious and boring, beyond all computation, more thrilling and exciting than anything else in the round world. To take the first random instances that rush to mind: it was because a doctrine broke in upon him, beaten and at his wit's end, that Augustine, at long last, became enabled to lift himself above himself, to do what he could never do, and be what he could never be, and so shook off shames that had seemed an inalienable part of himself. It was a doctrine — again suddenly coming home to him — that liberated Luther from his spiritual servitude, and made him a freeman in Christ. It was the doctrine of vicarious suffering that aroused Bosanquet's enthusiasm for a Christianity that stands so strenuously for that central truth in life. It was the doctrine of justification by faith, to which Bradley clung as a man's sole hope, and a sufficient one. It was the doctrine of the resurrection of our Lord, rushing in on Dale, no longer as a notion but as a fact, one day, when he, already a leader in English Nonconformity, was writing an Easter sermon, that made him a denizen of a new world.

Christ is alive! I said to myself, and then I paused; — Alive! Can that really be true: Living as really as I myself am living? I got up and walked about repeating Christ is living! Christ is living! At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not till that moment did I feel sure about it. I then said, "My people shall know it; I shall preach about it again and again until they believe it, as I now do." Then began the custom at Carrs Lane on every Sunday morning of singing an Easter hymn.

And because, standing upon Calvary, they have grasped the amazing truth that "he loved me and gave himself for me," souls the world over have become new creatures, living in a new way.

Just where the power that dogmatic Christianity undoubtedly possesses, and has used so markedly, is to be generated, apart from the doctrines that have hitherto given it birth, is not easy to see.

Yet, these days, many preachers fight shy of doctrine. They think that the masses of men are allergic to it; that it only confuses and stumbles them; that this whole side of things had better be kept out of sight, as the internals of the body are no doubt necessary, and yet we do not speak of them; and it seems a pity that they have to be at all. If so, the argument runs, we are to get the people in these days, we must be content to get them on their own terms; must watchfully keep in step with them; must speak to them about the things that interest them and about which they are willing to hear. But these musty doctrines leave them cold. They come from another world from that in which they live. Such matters never cross their minds. As Bagehot put it, "Few cultivated persons willingly think of the spiritual dogmas of theology. They do not deny them; but they live apart from them. They do not question the existence of Kamchatka, but they have no call to busy themselves about it." And to talk of such matters

in church leaves the impression on the hearers that religion is out of their whole line of country; and that they themselves have not been made for it. Paul, it is pointed out triumphantly, was a masterly strategist; and he declared that he was willing to be all things to all men if, by so doing, he could win some of them. And, to reach folk today, what we must be is to be willing to lay aside the doctrines which may suit us, and preach what suits them — a cheery message, slipping discreetly over the darker matters about which people do not care to hear, and giving them the gratifying assurance that they do not need to worry over much, since, happily God is an amiable Being, who does not really bother about our bits of sins, but whatever he may have said, will let us off, and pass us through.

It seems a rather desperate expedient to attempt to make people Christian by carefully eliminating everything from Christianity that is original, or that historically has given it its power. Always the great preachers have been great because they preached a mighty gospel. As they declared it, it is no shallow pond, round which one can stroll in half an hour or so, but an illimitable ocean with the surgings of eternity in it, and deep calling unto deep. The tendency to substitute mere attractiveness, and "brief, bright, brotherly" services, for the awed worship of God; the inclination of the church to which has been committed the ministry of reconciliation, to stoop, as George Jackson put it none too savagely, to "forsake its high calling in order to peddle in the small wares of the politician and social reformer," — these spell certain failure. This nondescript Christianity is not big enough to attract men, to hold men, to inspire men, to redeem men. Why should it? And how can it?

Indeed, it has already failed. Nor is there any answer to Bishop Barry's finding that the facts of our own time make it clear "that we cannot have the Christian way of living apart from the Christian religion. No doubt the tree is known by its fruits; but there cannot be any fruits without the tree, and the assumption that the Christian moral principles would always hold the allegiance of men, even though dogmatic Christianity might not survive in the climate of modernity — that genial expectation has been falsified. And we cannot reconstruct Christian ethics save on the basis of Christian faith." Meantime, the ignorance of Christianity in so-called Christian countries is colossal, and grievously widespread. Here, for example, is one illustration. Some years ago twelve young people published a book of essays, giving their views upon God. They asked Archbishop Temple to write a preface for their volume. He wrote it. And they printed it. Here are some extracts from it. "They write about religion from outside, and their description of it is such as a blind man would give of a picture gallery. The result is in many cases a startling childishness. The sort of difficulty, for example, about the doctrine of the Trinity, which occurs to most intelligent Christians in their teens, is put forward as a valid reason for rejecting it. It is apparently never

contemplated that if what Christians mean by the doctrine were so easily refuted, it would hardly have developed as a summary of Christians' experiences, and would have long ago disappeared. What should inspire self-criticism in all of us is the spectacle of their victorious overthrow of Aunt Sallies, in the belief that they are repudiating the venerable doctrines and practices of the Christian church."

So far so good. But I cannot share in the Archbishop's complacent assumption, "I do not suppose the religious instruction given to these eager and alert minds was either insufficient in quantity, or indefinite in quality."

The ministry cannot escape a share of the blame for the unhappy state of matters. Either they have been neglecting that vital part of their office, to build up their people in the most holy faith; or they have sadly bungled in their endeavors so to do, have done the right thing in the wrong way. Not since Wesley has there been a British preacher with such a glowing gospel, or one who swept so many souls into fellowship with Christ, as Spurgeon. Yet he declared, "The most fervent revivalism will wear itself out in mere smoke, if it be not maintained by the fuel of teaching." And sorrowfully he added—and the thing is too true still—"that while attendance at even a short course of lectures will convey a real impression of what the speaker's views are on the subject with which he is dealing, if you listen, not only for twelve months, but for twelve years, to the common run of preachers, you will not arrive at anything like an idea of their system of theology." Well, if we have been doing the right thing in the wrong way, the remedy for that is, surely, not to throw aside the right thing, and to dispense with doctrinal preaching altogether, but to try to learn to do the right thing in the right way.

Could we begin to feel some few steps toward that; or, at least, to turn and face in the direction in which it were wise to travel?

To begin with, what is a Christian doctrine? It is an attempt to put into words, and to share with others, actual experience of Jesus Christ; it is an effort to set down what those who have really tried and tested him have found him to be. Father John of the Greek Church, that deep and arresting writer, has a habit of ending all his sappiest passages with the phrase, "This also is experience." That is to say, he is not offering us simply a notion that he thinks might possibly be true. He guarantees what he says, because, he claims, "It has happened to me."

And all the amazing assertions of the Scriptures about Jesus Christ flow from that same source. At the end of every one of them discerning eyes can read, "This also is experience. I say this because I have tried it, and have proved it, and cannot doubt the indisputable facts of my own life."

It is, indeed, a profitable study to watch how Jesus Christ kept looming up greater before the disciples' minds. At first he was a friend and teacher; and then, surely, a prophet; yes, certainly, the greatest of the prophets; and then, could this be the

Messiah, long foretold, come at last? And, in the end, they were down upon their faces before the Lord God Incarnate. And it was not simply that they had dreamed it, or imagined it, or thought it possible. They had experienced it; experienced what could only be explained on these tremendous assumptions. And, as we Protestants believe, all real doctrinal teaching, worthy of the name, is the child of such personal experience, and of the burning and unshakeable conviction that it gives. All which being so, since the preacher is building on and recounting the tremendous discoveries and adventures of the saints in Christ, which, in some degree, he has himself shared and corroborated, we should expect doctrinal preaching to be passionate, enthusiastic, a thing on fire, red hot indeed, like the preaching of the men of the New Testament, as they burst in upon us, with glowing faces and exultant hearts, crying aloud to others what they can't keep to themselves, "We have found it! The thing for which mankind has been seeking! And it works!"

So Miss Dorothy Sayers says, "We are constantly told that the churches are empty because preachers insist too much upon doctrine — dull dogma as people call it. The fact is the exact opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man — and the dogma is the drama." And, after a vivid summary of what the church has the sheer unthinkable audacity to believe, she adds in bewilderment, "If this is dull, then what, in heaven's name, is worthy to be called exciting?" What, indeed! Yet preachers, like everybody else, are faced by the fact of nature that the most amazing things, by mere repetition, lose much of their staggering effect upon the human mind; and come, in time, to be taken for granted. I watched the very first plane that ever flew over the city of Glasgow. People ran out of the shops, and stood gazing excitedly up into the sky. But, now, who notices a plane; or spares more than a passing glance for it, if even that? And we have heard the Gospel so often that we have come to accept it as a matter of course, as just the way of things, and as what God is like. And, composedly, we leave it at that. As Rainy said, we preach it, and in a way we really believe it; but "we are no longer astonished at it in our own minds." That fact has to be faced. Still, in part at least, the instinctive revolt which we are told many minds feel against doctrinal preaching must mean that our methods have been faulty. Wherein have they been wrong? And how can we amend them?

Here is one pointer. When Dale was called to Birmingham, he announced that he was going to preach doctrinal sermons. "But they won't stand it," he was told. To which he replied, "They will have to stand it." And stand it, literally, they did, for years and years, in a crowded church.

Yet, looking back over his ministry, he confessed that he had failed as a preacher, because, as he put it, he was more interested in subjects than in people. That was a shrewd diagnosis; and

that is a too common disease in the pulpit. There is an intellectual pleasure in the working out of a theme, and in the following of it through to a conclusion. Moreover, there is a type of mind to which truth, and the pursuit of truth, are what beauty is to the artist, or righteousness to the prophet: an unfailing interest, a consuming passion. They are earnest to serve the Lord God with all their mind, as Christ demands of all men. And so far, they are to be commended. But if the people are forgotten, then preaching is not preaching; and the sermon is no sermon, but merely an essay, which is a very different type of thing — the consideration of some subject in the abstract. What is being offered in the pulpit, as if it were the finished article, is only what ought to have been thought out in the study, and then made the basis of the real sermon, superimposed on that, and flowing out of that; the truth of the passage, or the doctrine, being then treated, not simply as a theme, but applied to the needs and sins and sores and souls of men.

I was, at one time, an elder in a church sunk in the slums of Glasgow. The worshipers were a fine upstanding people; but most of them came from pinched circumstances, and a bleak looking life. One forenoon the minister announced that he was going to preach on "The Religious Value to You of the Doctrine of the Trinity." That seemed a difficult task. And he did not make it easier by starting off with a somewhat abstract quotation from Hegel! That, thought I, has torn it. But it had not. Since, for fifty minutes, closely followed by a people, still and hushed and rapt in attention, he showed the difference it made to them at their wash tubs and daily drudgeries, that there is God the Father, and God the Son, and God the Holy Spirit, and that these three are one God. And he so succeeded because it was not a theological dissertation in the air, but theology applied to life; because the speaker was intensely interested not in the subject only, but also, and in a sense, even more, in the people.

James Black, speaking to theological students, let slip how he makes a sermon. After prolonged work and meditation on his subject, he at length starts to write. And, before he begins, he, in thought, ranges beyond his desk the three most tried and needy folk whom he has encountered in that week's visiting. And, having written the first paragraph, or head, or the like, he looks across at them, and asks, "Is that any help to you? It cannot be." If he so feels, then, however satisfactory it may be as a piece of thinking, it must go. And that attempt is cast aside. A second effort: "Does that bring anything to you? Not likely." And it too is scrapped. He is never satisfied until he thinks that in what he has written there is not only a correct statement of the truth with which he is dealing, but a pertinent application of it to poor troubled souls, with difficulties to face, and sores upon their hearts, who are there because they want to see Jesus Christ, to be assured he is remembering them, to touch the hem of his garment, and be strengthened and healed.

Without that instinct, doctrinal preaching can become formal, abstract, doctrinaire, far away from life. In which case it does not make things clearer, but is apt to obscure them. It is as when a botanist takes a flower, and pulls it to pieces. "These," says he, "are the stamens, and these the petals," and so on. And then, looking down at the little withering heap, he adds confidently, "And that is all." But it is not all. The something that made the gracious thing is gone, has completely evaded him. So, doctrinal preaching of a kind can take the wonderful, moving, irresistible gospel of God's love, and reduce it to something that is coldly intellectual, that does not reach, and touch, and win the heart of all.

When that staidly and even primly proper person Mr. Wortley died, they found the love letters to him from his charming wife, carefully docketed, and with a synopsis of each of them written on the outside! The synopsis of a love letter! The thing is obviously nonsense. And certain kinds of doctrinal preaching are no more than that. But that is the fault, not of doctrinal preaching in itself, but of the fashion in which it has been done.

After all, there never was a doctrinal preacher to be compared to Jesus Christ. He was always preaching doctrine. Yet everyone could follow him; and, to this day, what he said moves and thrills, and forces one to love a God shown to be so lovable. But then, as Deissmann said, "Jesus did not lecture *de Deo*; he bore witness to God. His teaching is a testimony born out of his inner experience. Jesus preached what has been experienced, what has been given, what has been striven for; not what has been brooded over and studied. It is not his system that he gives, but his soul." You want to know what God is really like, he said; and told them a story about a father and two sons; and how one of them went wrong, and the other was hard and bitter toward him; and how the former stupid lad bethought himself, and ventured home; and of the eager welcome his father gave him; and of the correction of his brother's churlishness toward him. It is all pure doctrine. And yet could anything be simpler? And how it moves! Unto this day, it is not easy to read it without tears.

Or, one day, perhaps, Christ sensed that someone in the little cluster of listeners had made a mess of things, and had lost heart, felt that now it was too late, and no use trying any further. And so he told a little tale about a woman who had lost a coin. It was crammed full of doctrine. And the man must have understood; and, surely, taken heart again. The lost coin, that is me; it can do nothing for itself, no more can I; but hands are groping for it, searching nearer and nearer; God has missed me, wants me, keeps looking for me. It is all pure doctrine, applied to troubled, downcast, beaten souls. There is nothing repelling in doctrinal preaching of the right kind.

Above all, it is a terrible mistake if, in our preaching, we are more interested in Christ as a subject than in Christ as a person; if, as Phillips Brooks puts it, in as fine a book on the subject as was

ever written, we keep not preaching Christ, but merely preaching about Christ. Dale's own amazement over his discovery, far on in life, of the risen Lord seems to imply that, until then, he cannot have been walking with that risen Master day by day; that largely, Christ must have been a theme rather than a personal Friend and Lord, that to him religion was an intellectual idea rather than a daily communion with One ever present with him. If our doctrinal preaching does not induce, and indeed force, men to close with Christ, to learn to know him more and more, better and better, as the years slip by, as their Friend to whom they can go freely and with utter frankness, as their King whose word for them is law, as the Judge before whom, and by whom, the value of their lives will be assessed, as the Savior in whom lies their only hope, our preaching, doctrinal or no, has missed its object, and not reached its end.

Further, to make doctrinal preaching effective for the mass of people, we must appeal to them through the imagination. All the mighty teachers have so done — Buddha, Plato, Mohammed, the Lord Christ himself.

Roman Catholics criticize us Protestants on the ground that our sole approach to men has been through the intellect. And, say they, few ordinary people can claim to have much of that. But they possess other faculties; and, among them, the power to see things, if they are made seeable. That is true. And a lesson worth learning.

There is no more consummate doctrinal preacher than the fourth evangelist; and it is instructive to watch how he gets his immense results. He loves to take a miracle, something vivid and visible, an object lesson there before the reader's eyes. He sets it down with detailed clearness; without hesitation, he accepts it as a fact. Yet he gives the impression that he is far more interested in the spiritual lessons of which the miracle itself is an illustration and a symbol and a proof. The feeding of the five thousand has for him its chief significance as a vivid picture of how Jesus is the bread of life, and can feed needy souls. He tells the tale of the raising of Lazarus; and then, with that wonder set visibly before our eyes, he impresses on us with assurance that for us, too, Christ is the resurrection and the life; and that us also he can raise to newness of being. It is great doctrinal preaching. And it reaches us by way of the eye.

So, were I, for one, seeking to bring home to a congregation what Christian salvation means and is, and how it is accomplished, I should not, naturally, start even from one of Paul's profound disquisitions on the subject, but would rather choose a passage where one can see the Savior in action; actually saving a soul. And, as the people watch what is taking place before their eyes, they will take in for themselves what it all means, and how it is brought about. Here, given to our hand, for instance, is the story of Zacchaeus. When that awakened soul broke with his past, made public confession, announced that he was ready to make the most

generous restitution, that he was done with the old life, and had embarked on a new and very different one; Christ said to the people, "Now, that is what I call a saved man." "This day is salvation come to this house." There, then, is the thing salvation, as he defined it, and approved it.

And how did it come about? By keeping close to Christ, by allowing his character and influence to play upon him. It was when Christ had risked much for him; and they two were moving on in that shocked, tense silence, suddenly fallen on the outraged crowds, no longer cheering, but grown hostile and resentful, that Zacchaeus, thinking the thing out, felt that if Jesus was to be his friend, the old life would not do; and in that friendship found a power that enabled him to break with it. Doctrinal preaching! And yet, because it reaches us through the eyes, and the imagination, because we can see it all, how utterly simple and easy it is to follow, and to understand! That means, for one thing, that technical thought, and technical language must be rigorously eschewed.

A. J. Balfour, the British Prime Minister, was himself no mean philosopher. Yet it was he who wrote, "Outside Scotland, philosophers, I fear, do not stand high in popular estimation. They are supposed to question what nobody doubts and to explain what everybody understands. Obscure thoughts couched in uncouth language, subtle argumentations which convince no one, and lead nowhere, constitute (so it is believed) their principal stock in trade. And, though the traditions of culture may require them to be treated with some measure of respect, this is by no means inconsistent with the most perfect neglect of anything they may have to say."

That is often true, not of philosophers alone, but of doctrinal preachers also. And this because what Balfour adds concerning logic is as apposite concerning them. "It always seems to me to be telling us in language quite unnecessarily technical, what we understood better before it was explained."

So, too, Sully the psychologist has an illustration of a little child who, when her mother passed over a certain Bible story, on the ground that it was too difficult for her, remonstrated, "I can understand them all perfectly well, if only you would not explain them to me." Alas, if we have only darkened counsel; and made dimmer to men's minds the Christ whom we were seeking to bring near to them! On that much might be said. Enough, perhaps, to adduce Coffin's delightful example in his *What to Preach*, "A compression of the closed cavity of the mouth by the cheeks, giving a slight sound when the rounded contact of the lips with one another is broken" — that, it seems, is the *Century Dictionary's* definition of a kiss. Whether it makes things clearer to the average girl or boy seems doubtful. But they know what a kiss means, by nature, and of themselves. And Christianity, in essence, must be a very simple thing. For Christ expected that anyone, even a child, could grasp it and live it.

Another matter that seems clear is this: that, if we would successfully command the gospel to any day and generation, we must preach to it in its own mental language. That is where the church often slips up and fails, lagging half a generation in the rear. Of course, the mighty spirits are not of an age, but for all time. But most of us are dated; and soon pass out of date. What we said may remain eternally true. But our mode of expressing it soon becomes obsolete and no longer helpful. There is no use preaching to the England of today in Anglo-Saxon. Once that was, there, the universal speech. Everyone understood it. Hardly anyone does now. And it is a mistake to make the gospel masquerade, tricked out in the obsolete garments of outmoded thought. That is to give people the impression that it is old-fashioned and out of date. And it is not; but far ahead of us, and beckoning to us to mend our pace, and come on, and up to it. For God is not dead, a Figure of long ago, who used to help men, but, of course, not now. God is alive. And, if we are prepared to listen, he has much still to teach us in and through Christ.

In any case, to confuse a doctrine, and some particular statement of that doctrine, as if these were one and the same is silliness. To suppose that the Holy Spirit did come to us, and did guide us, up to the Council of Nicea, or the Assembly at Westminster, and the like, and then abandoned us, because there was no more to be learned about Christ and God and our wonderful gospel, is blasphemy. There is far more in Christ than his church has grasped as yet. And it must keep pressing on, further and further, deeper and deeper, higher and higher.

A tragic illustration of the danger of tying oneself to one particular statement or doctrine is furnished by the unhappy plight of the Church of Rome. It happened to formulate its dogma of the Lord's Supper at a time when men were thinking in terms of the substance and the accidents of matter, as, thirty years ago, everyone thought instinctively in terms of evolution, the mode of that moment. Quite naturally it tried blunderingly enough, to state its doctrine in the mental speech then current. But that philosophy is dead. Yet, by its claim of infallibility, the Roman church finds itself tied to a corpse.

But we too must be careful; or, in degree, we may suffer, and perhaps are suffering, a like fate. It was James Denney, that most evangelical of evangelicals, who wrote of our own people, unnecessarily puzzled, as he thought, "The vast majority of the members of the evangelical churches are loyal to Christ. Their attitude to him is essentially the New Testament attitude. They acknowledge that in their spiritual life it is his to determine everything, and that they are infinitely and forever his debtors. But, to a large extent, they have lost interest in the traditional theology. It is not that they actually disapprove of it, or dissent from it. They do not think of it. It is not their own. And they have a dim or a clear conviction that anything of this kind, if it is to have interest or value for them must be their own. It must be their own faith that inspires it; the action of their own mind which is em-

bodied in it. It cannot simply be lifted as an inheritance, or submitted to as a law."

And, therefore, he wanted to help such people by making the creed expected from all members of the church less philosophical, less metaphysical, and more directly religious. Wise doctrinal preaching would help such minds as he described. Unwise would lead them astray. But, certainly, on the day of Pentecost, everyone heard the gospel each in his own native speech. There are few who can follow it in any other.

Again, doctrinal preaching should be positive, not negative. We have had far too much of Christianity defensively stated. The dogmas may have been originally, in one sense, trenches cut in the face of attack. But, in substance and essence, they are exultant statements, to be shouted out in triumph. "What is wrong with the ministry these days," said Lord Lindsay, the Master of Balliol, "is that it is arguing in the pulpit. And no one wants its arguments. It should be witnessing. What people seek to know is, Does this thing really work?" It does. And the doctrines are the statements of what men have actually found in Christ; some indication of the riches that there are in him.

Hence, for doctrinal preaching with the unmistakably authentic note, one must keep within the circle of one's own experience. So, at least, we Protestants believe. The *locus classicus* on that is, of course, Bunyan's account of how he learned to preach—and a supreme preacher he was—at first with only a meagre and sombre message; but, as his knowledge and experience of Christ grew and expanded, so it too grew, so it too became rich and full and many-sided.

"The terrors of the law . . . lay heavy on my conscience. I preached what I felt, what I smartingly did feel . . . I went, myself in chains, to preach to them in chains. . . . Thus I went for the space of two years. . . . After which, the Lord came in upon my own soul, with some sure peace and comfort through Christ. . . . Wherefore now I altered in my preaching; for still I preached what I saw and felt. Now, therefore I did much labor to hold forth Jesus Christ in all his offices. . . . After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered, and showed to them also." And hence the extraordinary conviction with which he preached, and the persuasion of his ministry!

But Roman Catholics denounce all that with passion. So Moehler declares bluntly, "He who says, This is my faith, hath no faith." That is to say, he ought to believe what the church believes, and tells him to believe. But, to the Protestant, that seems mere intellectual assent, active or passive, and not real faith at all. For as Keats put it in one of his letters, "Nothing ever becomes real till it is experienced. Even a Proverb is no Proverb to you till your life has illustrated it."

The Epistle of John agrees with Bunyan. Its standpoint is his standpoint, its guarantee his guarantee. It is what we have heard, what we have seen with our own eyes, what we ourselves have looked upon and handled; and, again reiterating it, it is what

we have seen and heard that we proclaim to you. Keep within your own experience, and you will have that note of firsthand evidence which is difficult to resist. But when men wander beyond that, they are apt to bring trouble on themselves, and on the church.

The Calvinists felt with an awed humility that they had been chosen of God. Fools put that down to spiritual pride. But, in reality, it was the very opposite. These men could find no explanation whatsoever in themselves for God's immeasurable grace and kindness toward them, and were forced back on the conclusion that, for some divine reason they could not begin to understand, God had stooped to them in their unworthiness and called them out of darkness into his marvellous light. That was experience, and they had the right to take their stand upon it. But certain thinkers went further, and sought to round off the idea into a tidy whole. If some are chosen, what about the others? They must have been reprobated. But that is not experience. It is merely supposition. And it cannot be taught or held with the assurance of experience. Or, Cyprian, that father of high churchism, had a remarkable look forward when he was being baptized. His old life fell away from him, and a new life began. Hence, with conviction, he preached that the saving grace of God comes through the sacraments, as he had every right to do. For he was founding on the unchallengeable faith of his own life, and could justly say, "I know that this is true, because it happened to me." But when that, too, was rounded off into the theory and tenet that, except in exceptional cases, saving grace comes to man only through the sacraments, that is no longer experience, but at the most and best, only logic; and a poor logic at that, that breaks down before palpable facts.

But, you object, surely to preach only what our own personal experience can corroborate shuts one up, by far too straitly, into a narrow, cramped, limited gospel, instead of the spaciousness that there is offered us in Jesus Christ. Am I not to preach upon immortality, till I myself have actual knowledge of the further life? Can I not warn men of the judgment seat, till I myself have stood before it? But, in Christ, here and now one can have absolute conviction of these things. Did not he himself in the upper room affirm that the Holy Spirit would convince, not believers only, but the very world, of judgment to come? Moreover, we can in our preaching stretch out wistful hands to the treasures of the gospel which are not really ours as yet. And that, too, is true preaching with moving effects. When John Kelman was a young minister, he was called to a fairly empty church in Edinburgh. A few weeks later a friend told me she had deserted her own crowded congregation and famous minister to be one of his members. And she explained it on the ground that in a sermon Kelman had carried them as far as his experience could reach, and there stopped, though clearly indicating that there were other and far greater things which the saints had won. "But it is not for me to speak of these as yet," said he, "I who have not yet reached them; though, please God, I one day may." The wistfulness, the honesty of that

had won her heart. "This," she said, "is an honest preacher; and I can trust him absolutely."

Still, "Don't coop your soul up in a corner," said Santa Teresa to the women under her. Too many ministers are apt to do that in their preaching; to run in a rut, to confine themselves to such parts of the Master's teaching as immediately appeal to them, leaving the rest in shadow. That is a stupid thing to do. It is unlikely that one fussy little human soul has grasped all that there is in Christ, for itself, and for its people. It takes "all the saints" pooling their experiences, to know Christ as he really is, even a little. Hence Gore advised us to balance the natural bias of our particular mind; high churchmen by studying the outstanding evangelical passages of Scripture, and evangelical the churchly ones. And that is sound advice. The experts are not likely to be all wrong. The church has had a long experience in Christ, and has amassed far more than our little individual mind can do. And nothing in the Master's teaching can be omitted without dangerous lopsidedness, and grievous loss. So Orchard, explaining the influence he wielded over so many, says, "I had become convinced that all catholic doctrine mattered for human life. So far from it being remote and unintelligible, I was persuaded that it alone made existence intelligible; that it provided the only light by which one can dare to think, and the power by which alone one could endure; and that there was not a syllable of the church's hard-fought fight for sound doctrine which had not a definite bearing on intellectual integrity, personal liberation, and social stability. I always tried to show how reasonable and practical and helpful all the great doctrines were; for, I held that, instead of being restrictive, they gave a sanction, kept the mind open to all truth, and provided the greatest inspiration for thought; they also liberated the will and satisfied the heart."

At all events, if we neglect them in our preaching, we shall not easily be able to declare, at the close of our ministry, as Paul did to the Ephesian elders, "I testify to you this day that I am innocent of the blood of all of you. For I did not shrink from declaring to you the whole counsel of God."

DEAR PASTOR: "The Jews and Their Lies"

Your inquiry regarding a recent circular announcing the imminent publication of Luther's tract "The Jews and Their Lies" has reached my desk along with several others. Because many of our brethren seem confused and disturbed by this announcement, a brief exposition of historical facts may be welcomed.

Luther's first published statement regarding the Jews (1514) followed the persecution of John Reuchlin when a wave of anti-Semitism spread over Central Europe which was shared by Luther. (Enders I, 15 ff.) As he matured in his theological studies, his tolerance increased. He learned how much the Papal Church had abused the Jewish race, and he knew from bitter personal experience what such treatment could mean. Therefore, in 1523,

he decided to write a tract on the virgin birth of Christ by means of which he hoped to convert the erring race to the Christian religion. The result was his beautiful tract "That Jesus Christ was Born a Jew." (*Weimar Ausgabe*, XI, 314 ff.) The tract had a secondary purpose, which was to refute the charges being made at that time that Luther's teaching denied Christ's miraculous birth.

In this tract Luther displayed a real humanitarian spirit, hoping to show the Jews what Christianity was really like. He pointed out that no one would have been a Christian without this race of Christ. He also gave an Old Testament exegesis of Genesis 3:15 ff. to show that in a sense Abraham and his followers were Christians in that they believed in the coming Messiah. In Abraham's seed all the nations would be blessed. If the Jews returned to Christianity, they would but be accepting the faith of the Old Testament fathers. Luther further pointed out that the Old Testament prophecy of the destruction of Jerusalem which was to follow the coming of the Messiah had been fulfilled; therefore it was foolish to continue to await the Messiah. Mackinnon quotes the conclusion in *Luther and the Reformation*, IV, 194—195:

If we would gain them, we must treat them not after the Pope's law, but exercise towards them the law of Christian love and show them a friendly spirit; allow them liberty to work and earn, and leave them scope to live with and among us and hear and see our Christian teaching and life. If some are obstinate, what does it matter? We also are not all good Christians. I will leave it at this until I see what I have effected. God grant us all His grace. Amen.

His kindness did not meet with a like reception. Rather, the Jews walked in their old ways, paying little attention to the invitation to fellowship in the Gospel. Gradually, as Luther learned about their greed, their high rates of interest, and their devious ways, his kindly feelings turned to distrust. In 1532 he heard of their missionary efforts among the Moravians and received other evidence of their unrelenting antagonism to Christianity. The Table Talks of this period record several outbursts against the practices of some of them. He was greatly shocked to learn that three Rabbis whom he had shown special favors had insultingly referred to his Christ as a "crucified bandit." In another instance, Joseph Rosheim, the leader of the Jews in Saxony, tried to enlist Luther's sympathy and support to prevail upon the Elector of Saxony to relax his mandate of 1536 forbidding Jews in his territory. Luther then commented (1537):

What use is there favoring these rascals who are always working mischief among the people in materials and body and attempt to win many Christians to their superstitious teachings.

His next written material on the subject appeared in 1538 in the form of a letter to a friend and titled *Against the Sabbatarians*. While still hopeful of converting the Jews, the article was more argumentative than conciliatory. (Enders, XI, 340.) The article evoked a reply which Luther received in 1542. According to the Weimar edition, in the article "A Jew in a dialog with a Christian

twisted the Scriptures and recast them to destroy the foundation of the Christian faith." Luther was very angry, and, as was consistently the case with him whenever Christ was vilified or the Gospel denied, his anger boiled over in righteous indignation. He dashed off a rejoinder, *On the Jews and Their Lies*, which appeared in January, 1543.

According to Mackinnon, Luther "gave full blast to his wrath, and lapsed into his most vituperative style." His article reveals that Luther had now abandoned all hope of reclaiming the Jews and wrote solely to warn the Christians against the dangers of association with the Jews. This outburst was followed by another in March, 1543, which sought to refute the Jewish claims that Christ performed His miracles by the aid of magic and that He was not a descendant of David.

A third article appeared that same year, *On the Last Words of David* (W. A., 54, 28 ff.), in which Luther again treated in calm and scholarly fashion the divinity of Christ and the doctrine of the Trinity. This was to be his last publication on the subject of the Jews, for, already old and ill, he died three years later.

The claim that any of these works is rare is not supported by fact. The first German edition of the tract *On the Jews and Their Lies* was printed by Hans Luft in 1543. Two copies, which were run misdated as 1542, are in *Hof- und Staatsbibliothek* in Munich. The work is also in the *Knaakesche Sammlung*; in Berlin, Dresden, Hamburg, Heidelberg, Munich, Stuttgart, Wernigerode, Wolfenbüttel, Zuerich, and London. This text was reprinted in the *Erlangen Ausgabe*, 32, 99 ff. A second edition is also available in many places, Berlin, Dresden, Wernigerode, Hamburg, Koenigsberg, Wittenberg, Wolfenbüttel, and London. A third edition appeared in 1613. The Latin translation is also in Berlin, Dresden, Greifswald, and Hamburg. The document has been reprinted in editions of Luther's works from the very first collection, in the *Wittenberger Ausgabe* (1552), 5, 454—509; *Jena Ausgabe* (1558), 8, 54—117; *Altenburg*, 8, 208—274; *Leipzig Ausgabe*, 21, 544—614; *Walch*, 20, 2312—2528; *Erlangen Ausgabe*, 32, 99 ff.; and *Weimar Ausgabe*, 53, 417—552. For those who do not have access to these volumes or who do not read German and Latin, a very good and fairly detailed exposition of Luther's views on the Jewish problem is given in English by James Mackinnon, *Luther and the Reformation*, IV, published by Longmans, Green, and Company, 1930.

It has been a pleasure to be of service to you, and I hope I have been able to clear up some of your questions. One of the purposes of our Society is to supply competent authorities to deal with problems such as this. We also hope to provide reliable well-edited translations of some of the more pertinent of Luther's works. We welcome your questions, your suggestions, and your support. Yours most sincerely,

E. G. SCHWIEBERT, President

The American Society for Reformation Research

March 1, 1948, Wittenberg College, Springfield, Ohio

Theological Observer

Trouble for Dr. Asmussen.—The following report appeared in the *Lutheran Companion* of March 10.

A move to oust Dr. Hans Asmussen as chancellor of the Evangelical Church in Germany has been launched in Wuerttemberg-Baden while the German churchman has been visiting the United States during the past two months.

Dr. Asmussen learned of the attempt to remove him from office only a few hours before he left the United States by plane to return to Germany. He has been lecturing in this country since early December under the auspices of the U. S. National Committee for the Lutheran World Federation.

"There will be a battle," Dr. Asmussen said. He voiced the belief that formal charges would be preferred against him through official channels of the Evangelical Church in Germany and that the matter would probably be considered at the next meeting of EKID.

Removal of Dr. Asmussen as chancellor of the Evangelical Church was demanded in an article which appeared in a recent issue of *Arbeit und Besinnung*, a church newspaper published in Wuerttemberg-Baden. The demand was made by the Theological Society of Wuerttemberg, composed of a group of pastors said to be followers of the noted Swiss theologian Karl Barth, whom Asmussen has sharply criticized.

A.

The School-Religion Decree.—When on March 8 of this year the Supreme Court made its sweeping decision in the McCollum case, reversing the decision of the Illinois Supreme Court that the Board of Education of School District 71 in Champaign County was within the Federal and State constitutions in permitting a local interdenominational council to use public school buildings for religious instruction during school hours, the religious and secular press, in its reaction to the decision, showed how widespread in our country is the interest of thousands of men and women in the cause of religious education. So far as the McCollum case was concerned, many writers seemed to agree with the United States Supreme Court that the plaintiff's point of view was well taken or could at least be justified. But they did not agree with the verdict in this, that religion must be barred from the American school system altogether. At any rate, the school-religion decree has brought the whole matter of education and religious instruction to the fore, and it is well that we consider it anew with a view to obtaining greater clarity with regard to the matter. Among the many helpful editorials one which appeared in the *St. Louis Globe-Democrat* seems to the writer to offer sane and sober guidelines for the discussion of the problem. We read: "The 8 to 1 decision of the United States Supreme Court, banning use of the public schools to aid in religious instruction, settles a long controverted issue. The decree will be disputed in many particulars,

for the opinion delivered by Justice Black developed divergent comment even among members of the bench and an outright dissent by Justice Reed. We agree with Justices Reed and Frankfurter that the Black opinion was too general and lacking in clear definition of precisely what the Constitution does mean regarding religion and school or tax support. In the Illinois case, public school buildings were actually used in giving religious instruction by all sects interested. What of programs in which school authorities dismiss students who go elsewhere for religious teaching? Justice Jackson considers [the] language of the major opinion so general that it could bar public school curricula that even touch on sacred music, church architecture, the historical influence of religion and the Bible as literature. Certainly the framers of the Constitution intended no such preposterous ostracism. The Founding Fathers were deeply wise in their determination to forge into the Constitution a separation of Church and State. At the time the First Amendment was pending in Congress, Madison interpreted it to mean that 'the Congress should not establish a religion, and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience.' As Justice Reed observes, passing years have brought about a broader meaning. Perhaps it is best that public school premises be barred to all sectarian instruction. But public schools, mainly in later years, have abandoned from textbooks and instruction virtually all non-sectarian thoughts of God. It was never conceived by the Founding Fathers that the nation's youth should be reared apart from God and with no knowledge or faith in a Supreme Being. As Nicholas Murray Butler of Columbia University, one of the nation's leading educators, lamented some years before his death, the most urgent need of youth is a return to religious understanding. The great problem is how to accomplish this duty under a system of public education divorced increasingly and more stringently from any concept of God. An unfortunate corollary to the Supreme Court decision will be to relegate children further from religious thought, knowledge or influence. The problem poses a tremendous challenge to churches, laboring in a frankly materialistic and non-religious era." One solution of the problem would lie in the establishment of Christian day schools by all denominations in our country, which, of course, will hardly happen. Nor need this be the only solution. The majority of writers favoring religious instruction on a wide scale are of the opinion that the method of released time for religious instruction, as employed by many churches in the past, violates neither the United States Constitution nor the special United States Supreme Court decision in the McCollum case. And, no doubt, they are right. J. T. M.

Canadian Mennonites Emigrating.—It is reported that a large group of Mennonites now living in Canada no longer feels at home in that country and will leave for Paraguay. This South American state is said to have made them promises which they consider very

precious. They have been told that military conscription will not touch their boys, that there will be freedom from taxes, that their children will not have to learn Spanish or, in general, attend the schools conducted by the state. The number of these people is said to be 1,500. They are loath to remain in Manitoba, the Canadian province in which most of them live, because they fear that another world war is coming soon and their young men will be drafted for military service. Besides, they find that their young people are in great danger of being affected by the worldliness which surrounds them on all sides. With a smile one reads that for the agricultural pursuits which they intend to follow in Paraguay they will equip themselves with nothing but the most primitive implements, and their plows are to be drawn, not by tractors, but by oxen. It is a valiant attempt to escape the snares of the world. Alas! geographical and cultural segregation is not a successful means for this praiseworthy end. A.

Is Reason Taboo in Theology?—In the spring, 1948, number of *Religion and Life* Dr. Mack B. Stokes, professor of Christian Doctrine, Candler School of Theology, Emory University, Georgia, takes up the cudgels for reason, which he thinks has been unfairly treated by theologians throughout these many centuries. His article has the heading "Christianity and Reason." Deploring what he calls the present unhappy drift toward irrationalism in theology, he sets himself to the task of making an analysis of the various factors that should be considered. With consternation he views what has been said in late years as well as in former generations on the subject of reason and revelation. Emil Brunner, we are told, in the last analysis must be listed among the opponents of reason. The thoughts of Dr. Stokes can be summarized thus: It must be admitted that the Church has not denied that reason plays any role at all in our dealing with divine truth, but its area has been much restricted. Why? The Church felt that to safeguard its doctrines the pertinency of reason in the realm of divine truth had to be severely limited.—One can see why the Church refused to accept what the philosophers operating with reason offered. Their argumentations were not satisfactory. That is true of Hegel and many like him as well as of the philosophers who believe that God is not a Person, but simply what is best in man. Such a view kills prayer, and that means religion is strangled. But just as the philosophers do not satisfy us when they speak of the function of reason in theology, so the position of the orthodox theologians on this point is unacceptable. Man's intelligence is offended, and the way is opened for the wildest fancies. We must not forget that God gave us our reason and that we very properly exalt our right of private judgment. We cannot stand for the view that our rationality has to be renounced. The very contrary is true. To worship God, to trust in Him is the highest "wisdom." The teaching that reason must be rejected and revelation must be relied on means that we accept doctrines

which cannot be verified. The Mohammedans have as much right to say that they rest their teachings on revelation as the Christians. This anti-reason position is precisely the one that Hitler endeavored to inculcate with respect to the attitude toward his own person. He said in effect, Your reason may draw you away from me; do not listen to it; have faith in me.

To proceed to the positive side of the argument, What is meant by a reasonable, a rational belief? We mean by these terms to describe a belief that has cogency. We find cogency in a position which can be proved by pure mathematics or in logical processes (syllogisms) where the conclusion is contained in the premises. But there are but very few of our doctrines which fall into this category, where the proof relied on can be called that of logical implication. Most of them have to do with facts of life and death, etc. These doctrines are justified by experience; in that area they obtain their cogency. We experience God, the Holy Spirit, the forgiveness of sins. Thus they are proved true to us and are invested with rationality or reasonableness. By way of contrast, an irrational position is one that is not forced on me by the evidence or the premises. At times the term non-rational is used to describe Christian doctrines. But that does not help us. We are not satisfied with finding that a certain view is merely conceivable; we wish to know it as a fact.—Christian doctrines have grown in the soil of experience. They represent facts that were felt and observed and verified. Even the Bible must not be regarded as being the source of doctrine. First came the experience, then the Scripture teaching about them. In holding to the view that our Christian teachings are reasonable, we do not mean that they have been arrived at by speculative thought, but simply that we have found them to be true. If reasonable or rational is taken in the sense of possessing cogency, the terms should not be objected to.—Arriving at religious doctrines in this way, that is, through experience, agrees with the course we pursue in other fields, politics, medicine, etc. There may be "intellectuals" who object; but since we rest on our experience of the truth, their opposition need not disturb us. To think of the subject of prayer, the Christian has found that prayer is not an idle gesture, so he clings to it. In other words, he finds it reasonable to pray; for him true cogency resides in the Christian teaching on prayer.

So far Dr. Stokes. It is impossible for us to discuss all the views which he propounds. To us it seems that his contentions do not touch the heart of the problem. Orthodox theologians do not deny that they find or experience their great teachings to be sources of comfort and strength. The question is whether our great God speaks to us in His holy Word and whether our reason has the right to criticize what He reveals about Himself, His ways, and about ourselves and our destiny. When God teaches us, have we the right to use the yardstick of our reason or of our experience

in testing the correctness of His teachings, or should we not rather humbly say, Lord, Thou hast words of eternal life? We venture the remark that if the author thinks he by his method can stop some human vagaries which allegedly rely on revelation, he opens the door to a whole regiment of them when he makes human experience the criterion. The enthusiasts will not hesitate to appeal to experience to prove evident absurdities. His article, however, is stimulating, and we may be thankful for this, that he draws our attention strongly to Christian experience, indirectly insisting that religion must be a matter of the heart as opposed to purely intellectual endeavors.

A.

Baptist Confessionalism Pleaded for.—In the *Watchman-Examiner* of March 4, 1948, Dr. Harold Lindsell, Registrar and Professor of Missions at Fuller Theological Seminary, Pasadena, Calif., submits an article having the title "Baptists and Church Union." *Mutatis mutandis*, his remarks have their application to the course loyal Lutherans must steer. We reprint that part of the article which is particularly pertinent from our point of view.

"The movement for an ecumenical fellowship of all believers has caught fire among many real Baptists. They cannot help but envision a unity of all believers in Christ. They are impelled by the thought that the invisible church of Christ is now world-wide and that the visible unity ought to be world-wide too. There is the true feeling that we ought to be partakers in the problems, sorrows, hardships, and sufferings of our brethren who are true believers in Christ. And there is the urge to transcend so-called 'narrow' denominational lines or barriers; to leap over them that we might embrace all in one. One hears continually the cry, 'We do not call ourselves Baptists, or Presbyterians, or Methodists, but Christians.' Unfortunately, those who say this too often are the ones who insist on the acceptance of *their* 'Christian' concepts that delineate them sharply into competing camps. Thus, to be so liberal as to accept anything may appear at first glance to be excellent, but on second glance one hardly feels that this is an adequate test for a cohesive fellowship.

"The ideal of embracing all in one is a splendid one, but the ideal ought not be confused with the reality. Reality demands that there be a basis for this fellowship. And the basis cannot be some vague, unrealistic sentimentality. It must have substance and content, not just feeling. When this is seen and the basis of fellowship is made clear, the Baptists also see clearly that membership would destroy their own ideals which are presently a reality. The unity will not be consummated on the basis of Baptist views. Of that we can be sure. There are others who will not sacrifice their own views—and we do not ask them to do so, since we believe in full religious freedom for each to follow the Word of God and the light he has—so that if Baptists do join, it must be by making concessions to others. This no real Baptist can do, and again it prohibits Baptists from reaching out

in such a world-wide organization unless it is on a basis that will have the agreement of Baptists.

"The question will naturally rise: 'If Baptists refuse to join a world organization unless it is based on Baptist ideology, will it not mean that others would reject an organization founded on Baptist principles?' The answer is obvious. Others cannot be expected to agree to such a demand. And why should we? Logically, it follows that if Baptist distinctives cannot be accepted, others must have in mind distinctives that make it impossible or inexpedient to accept what Baptists offer. In the face of this, it inexorably eventuates that for Baptists to enter any union on other than Baptist principles is to destroy automatically the Baptist fundamentals. *For to sit in union with a church-state or to commune at a table with sprinkled water baptism in infancy is to violate what Baptists have always held to be sacred.*

"Baptists are not quarrelsome, antagonistic people. They do not wish to obstruct anything that will further the work of the kingdom. They have no desire to become the fly in anyone's ointment. But they do have convictions, and where those convictions are likely to be sacrificed, Baptists must firmly and quietly hold to their views without making any concessions. It is not with the wish to be different, nor is it with the idea of hindering anything or anybody. It rises solely out of the wish to remain true to the Word of God from which we obtain our distinctives, and with the humble but unchanging belief that those distinctives are not peripheral matters, but central ones. These distinctives count so much to us that we cannot think of sacrificing them for the possible external good which might accrue. Deep down, we believe that the greater good can come from following honestly the convictions we have.

"The famed Princeton Seminary scholar of a generation gone by, B. B. Warfield, had this to say: 'Men bewail the divisions of the Church of Christ, and propose that we shall stop thinking, so that we may no longer think differently. This is the true account to give of many of the phases of the modern movement for "Church Union." Men are tired of thinking. They are tired of defending the truth. Let us all stop thinking, stop believing, they cry, and what a happy family we shall be!'

"In the light of Warfield's statement, let it be said that we wish no one ill. We advise each group to follow for itself what it believes and holds dear. We will pray for the blessing of God to follow any work that is being conducted for the glory of God. We believe in the spiritual unity and oneness of all believers in Christ. But we do not believe in the federal or organic unity of all believers except as this is accomplished on the basis of the New Testament model. With this in mind, then, the Baptists, for conscience's sake must say pleasantly, sincerely, firmly, and honestly to all who seek for them to join in a world-wide union — 'No!'"

A.

Public Education, a Propaganda for Atheism? —A Public Meeting, an Editorial, and a Dinner Conference. — Under this title Prof. J. Oliver Buswell, Jr., in *The Bible Today* (February, 1948), re-prints an article from the *Sunday School Times* which clearly shows the hostile attitude of many leading educators of our country to positive religion. We can only publish a small part of the article, but even this, we believe, demonstrates how very eagerly secularistic educators are propagandizing agnosticism and even atheism. Dr. Buswell writes: "On Monday afternoon, November tenth, 1947, Teachers College of Columbia University conducted a conference on Philosophy of Education. The William H. Kilpatrick award for distinguished service in philosophy of education was presented to Professor Emeritus Boyd H. Bode, who has been, until recently, the head of the education department in Ohio State University. The Horace Mann Auditorium was crowded with more than a thousand teachers and students of education. Dr. John Dewey, at 88 years of age, gave a short but clear and vigorous address endorsing Bode's views. Professor Emeritus William H. Kilpatrick, Professor George Counts of Columbia, and Professor H. Gordon Hullfish of Ohio State University, delivered extended eulogies, after which Professor Bode delivered the main address of the afternoon. In all these addresses Naturalism (which means anti-supernaturalism) was expounded and extolled. The readers of *The Bible Today* will be interested to know that Bode's address is rather effectively summarized in an editorial in *Information Service*, published weekly by the department of research and education of the Federal Council of Churches." Professor Bode's address is there summarized in the following words: "The significance, in this context, of Dr. Bode's address before the Philosophy of Education Conference is that it was a straightforward, unequivocal defense of a thorough-going secularist philosophy, as a basis for American Education. 'The moral factor in life,' he said, 'so it is assumed [by opponents of Naturalism], must be derived from some theory regarding the nature of the universe or of the cosmic order, or from what we may call, for convenience, the eternal verities. Right living then becomes a matter of getting in line with the eternal verities. For example, if a religious sanction is required, provision should be made for religious instruction, but it looks disturbingly like a return to those tyrannies of the past from which our brand of democracy was supposed to provide an escape. The undertow of this doctrine of eternal verities is unmistakable. It is away from the principle of separation between church and state and away from the sentiments of Jefferson's declaration: *I have sworn on the altar of God eternal hostility against all forms of tyranny over the minds of men.* It is hard to see how the American Dream can come to fruition on the basis of the theory that moral values require cosmic endorsement in order to give them authority. This authority must come from their relevancy to the purpose of making men free through changes in social relationships. The solution of

the moral problem lies in the future and not in the past. It lies in the painstaking study of maladjustments and not in the contemplation of the cosmic order *sub specie aeternitatis*. Its reliance is not on conformity, but on method, so as to secure the deliberation of intelligence for the continuous improvement of human life through the medium of social relationships. Our present culture is a house divided against itself. It holds both to the tradition that morality rests on cosmic sanction and that it is product of social living. We are coming to the parting of the ways." The editorial, in concluding, characterizes Bode's address as a "bold and unquestionably sincere statement of an anti-theistic position." In his "Conclusion" Professor Buswell says (quoted in part): "A careful study of the quotations from Professor Bode's afternoon address, as given above, will reveal the fact that Naturalism has only set up another kind of authority in its social theory of ethics. How utterly ridiculous for men to claim that liberty must throw off the authoritarianism of God and His moral law, while admitting that men cannot throw off the fact of empirically discovered social and economic principles! When Thomas Jefferson declared, as Bode quoted him, 'I have sworn on the altar of God eternal hostility against all forms of tyranny over the minds of men,' it must be remembered that this great democrat believed that there is an Almighty God. A Deist, and not a Bible-believing Christian, he nevertheless believed that the standards of right and wrong are grounded in the character of a Sovereign Creator. He would no more have thought of defining freedom as independence of the moral laws of God, than the modern Naturalist would think of defining freedom as independence of the facts of nature. What after all is the attitude of the Biblical Christian toward authoritarianism? Surely God and His laws are held to be facts, known in part, and open for further knowledge. Biblical Christianity is not opposed to discovering sociological facts and principles by empirical processes. . . . Wherever Bible-believing Christianity has spread, the tyranny of man over man has eventually decreased, and the freedom of the individual and of society has increased. On the other hand, many of the prominent Naturalists, shouting loudly for freedom from authoritarianism in religion and in morals, are vigorous propagandists for collectivism! Is the American public school an instrument for the propaganda of Naturalism? If not wholly so, to what extent is the assumption of control by the Naturalists a fact?"

J. T. M.

Was Judas Present at the Lord's Supper? — Under this heading, Olof H. Nelson, in the *Lutheran Outlook* (March, 1948), discusses the age-old question whether or not Judas was present at the Lord's Supper. The writer admits that the greater part of the Christian Church believes and teaches that Judas was present at the institution of the Lord's Supper. Paintings and pictures of the Last Supper represent Judas as present. This is the teaching of the Eastern Orthodox and Roman Catholic Churches as also

of the Anglican liturgy, while the Formula of Concord declares in two passages that Judas was present and received the body and blood of Christ (Jacobs Ed., pp. 107 and 112). However, modern commentators pretty generally hold that the institution of the Lord's Supper took place after the departure of Judas. While the undersigned does not agree with every statement in the article, he has always inclined to the view which there is defended. In particular, he believes that the sop was eaten at the Passover meal, not at the Lord's Supper; that by His words: "What thou doest, do quickly," Jesus meant that Judas should leave immediately, so as not to be present at the institution; that the presence of Judas would have been contrary to the design and purpose of the Eucharist; that the questioning among the disciples, referred to in Luke 22:23, after the institution was not the same as that directed to Jesus by all Twelve at the Passover meal, when Judas also asked the question; that Judas fulfilled at the Passover meal the prediction in Ps. 41:9: ". . . which did eat of My bread hath lifted up his heel against Me," so that for this he did not have to be present at the Lord's Supper; and that no doctrine with regard to Christian Communion practice should be deduced from a fact so uncertain as Judas' attendance at the first Communion. This, of course, does not mean that total agreement can be reached on the moot point, but it is certainly to be welcomed that the *Lutheran Outlook* gives the matter its timely attention.

J. T. M.

Mission Work by Gospel Recordings.—In the *Sunday School Times* (March 20, 1948) Dr. Ernest Gordon reports a new missionary method of preaching the Gospel to people who are still without the Bible in their vernacular, or who cannot read the Bible in their vernacular. The work was begun seven years ago by Miss Ridderhof, a young missionary, who had been driven home from Honduras by ill health. It is financed "from above" (in 1946 to the amount of \$35,000), just as were the Muller orphanages and the China Inland Mission. Though there was no budget in 1946, yet it could be reported that "all bills were paid and there was not a cent to spare." The feeding of the staff and of numerous guests is not a small undertaking at the *Gospel Recordings, Incorporated*. Last year the food bill alone amounted to \$250 a month. But the money keeps coming in. Recently half an acre was donated to the mission enterprise, which has its headquarters in Los Angeles. Records are made in a hundred languages—Asiatic, African, European, Latin American Indian, etc. Japanese records are the latest to go to the Far East. The movement is largely a women's enterprise. In June two representatives intend to go to Indians and Eskimos in Alaska and Canada to get recordings in that far-away field. A manufacturer supplies phonographs for missionaries at \$8.00 apiece. These are small handwind phonographs. The box is made of waterproof plywood and weighs about ten pounds. The reason for this method of preaching the

Gospel is the following: There are 1,500 languages and dialects into which the Bible has not yet been translated, while there are millions who cannot even read the translations that are made. The Gospel record meets this need at many points. It tells how to be saved and how to live a Christian life. It repeats Scripture passages, Bible stories, and hymns. It goes into villages where mission entrance is barred. It can be operated by untrained native Christians, and it thus prepares the way for missionary teaching. It is played over and over and thus sinks in, even into the dullest brain. It can be used where Gospel teaching is forbidden, as in Spain and other countries. It substitutes for the missionary when he is on furlough. Those who scorn to listen to a missionary will listen in on "a box"; Moslems, for example, whose interest is aroused with their curiosity. Already there are fifty thousand of these little mechanical evangelists at work in 101 languages, and over 80 languages are used in transcriptions over the air in Latin America alone.

J. T. M.

A Voice Raised Against Superdenominations. — According to Ernest Gordon, in the *Sunday School Times* (March 20, 1948), Dr. Malcolm K. Burton, pastor of the Second Congregational Church, New London, Conn., has lifted up his voice against the attempt to rush the churches of America into a single organization. He is quoted as saying: "In any highly organized body there is danger of leaders getting beyond the reach of local constituents. The welfare of individuals and smaller groups is overlooked, while brain-trusters dream up their grandiose schemes for the betterment of mankind. Churches which permit power to fall into the hands of a few men find themselves bedeviled with the evils of bureaucracy. As a country we have witnessed the machinations of boards, bureaus, and departments that want to run our lives for us, plan our betterment programs, and even protect us from ourselves. The organization of one big church would attempt on the religious level what we have already tried in government. The American people do not like the kind of inefficiency and waste which spawns within a powerful and top-heavy bureaucracy. A few years ago Mr. John D. Rockefeller, Jr., indicated his preference for projects of interdenominational scope. Some representatives of the Federal Council, spurred by this pronouncement of an eminent financier, dedicated themselves with great zeal to becoming a matrimonial bureau for the performance of shotgun weddings among our churches (*i. e.*, church unions). They have applied unrelenting pressure to this self-appointed task of liquidating our denominations through organic union. This has compromised the whole purpose of the Federal Council. Meanwhile the Federal Council has become an integral part of the World Council of Churches, which represents the fruit of numerous ecumenical conferences. These have furnished the excuse in this country for demanding immediate church unity. It looks as though we had interlocking directorates between our denomination, the Federal

Council, and the World Council of Churches. The unique contribution of American churches is their congregational polity. This has been part of the warp and woof of our democratic pattern and perhaps the most creative factor in shaping American life. For us to haul down the flag, and scurry off like whipped dogs at the first shot from their 'ecumenical' guns, is plain treason." This caution is not motivated by any fear of losing that unity in doctrine and that unanimity of confession which must be regarded as the chief factors when church unions are contemplated, but by secondary considerations. However, also these are of importance, and it certainly is worth while to heed what this very frank and courageous Congregationalist pastor has to say on the point.

J. T. M.

What of Aid for Displaced Persons?—Everybody knows the misery suffered by millions of displaced persons in Europe, especially in Germany. What has our country done to relieve the distress? The *Christian Century* of February 18, in a burst of wrath, published figures that are the very opposite of complimentary. It says editorially: "The figures for the relocation of Europe's displaced persons during November have just been released by the International Refugee Organization. Of 5,000 D. P.'s who emigrated that month Britain opened its doors to 3,538. Canada took in 135. The United States received 10.

"Moreover, the British and Canadian programs to secure homes and work for these war victims are expanding. It won't be long before 100,000 will thus have been provided with a new start in life in the two countries. But the Stratton Bill, which would permit 400,000 to come to the United States during a four-year period, languishes in Congress. Hundreds of organizations have endorsed it, including the principal Labor and Veterans bodies. Yet nothing happens to push it to enactment, and political prophets are now saying that nothing will. The United States is full of big talk about what should be done for the D. P.'s, but is doing next to nothing. Only 22,000 immigrants of all kinds have been admitted to this country since the end of the war, although the law provides for 150,000 quota entries a year. The record of Britain, desperately short of housing and grappling with a frightening food problem, should shame every American with decent humanitarian instincts. In addition it should convict us of stupidity. For while we are thus delaying action, the D. P.'s with greatest ability and ambition will have gone to the first countries where opportunity beckoned. Our policy so far has been mean, hypocritical, and dumb." These are hard words. We are sure that the politicians who are responsible for the state of affairs described do not truly represent public opinion in our country. A.

On Catholicism in Belgium.—The *Protestant Voice* of January 16 submits interesting information on the status of Roman Catholicism in the little country of Belgium. At Namur resides the Roman Catholic bishop Aloysius Picard, who is the head of

Catholic Action in his country and who, after a year's research had been carried on, published the report of the investigators on conditions in his church body in Belgium. He states that the number of Catholics in that country is decreasing in the same proportions in which Protestantism is gaining ground. Here are some of the assertions of the report he published. "There can be little doubt that the present form of Catholicism in Belgium has not the same powers of attraction it used to have. The masses do not hesitate which to choose, between the glitter of window displays and the glamor of technicolor films, between the evolutions of the church choir and that of the local soccer team, between the sermon of the priest and the lines of the popular columnist." According to the report the rites of the church have become "dusty and incomprehensible" to the people of today. "Latin is a dead language to more than millions, true religious conviction and sacrifice have become a matter of routine to most Catholic believers." The people that drew up the report are of the opinion that the methods of the clergy will have to be changed completely if Catholicism is to be saved in Belgium. Without such a change fresh conversions "based on true feeling for the faith" will not be possible nor can the present members be retained in the fold. The reporter in the *Protestant Voice* says: "The group proposed complete renovation of the religious press, re-organization of works of charity, and creation of new methods to intensify the message given to the people. The report termed 'clearly insufficient' either a reform of the Church's propaganda methods or of its apostolic work, and said the only way to success lies in 'efficient charity and perfect honesty.'"

This report agrees fully with what Dr. F. E. Mayer and the undersigned were told by German prisoners-of-war chaplains concerning conditions in France. Some prominent members of the Roman hierarchy have come to the conclusion that if their Church is not to collapse entirely, a real reformation is needed. They see that through the mere performance of ceremonies and the display of pomp and glitter the Church cannot expect to win new members or even hold its own, conditions being what they are today. In certain parts of Germany, too, the younger R. C. priests seem to adopt a more evangelical course. A.

Crime and the Sunday School. — Under this heading, John Edgar Hoover, director of the Federal Bureau of Investigation, United States Department of Justice, in the *Sunday School Times* (Feb. 7, 1948) publishes a stirring article on the gravity of the crime situation in our country and the duty of the Sunday school to do what it can to keep young people from becoming criminals. We can quote here only a small portion of the excellent article. We read: "The rise in crime during 1946 revealed that we are still faced with an abnormally high rate of juvenile misbehavior. Youngsters under 21 years of age were responsible for 51 per cent of the auto thefts, 41 per cent of the burglaries, 28 per cent of the

robberies, 27 per cent of the thefts, 26 per cent of the rapes, and 18 per cent of the arsons. More than one-half of all crimes against property during 1946 were committed by persons under 25 years of age." To eliminate crime, Mr. Hoover urges religious training by the home and the Sunday school. He writes: "Criminals are not born. They are the products of neglect, the victims of indifference, the results of an age which has tossed morality into the junk yard. Moral chaos and crime run hand in hand as they eagerly attempt to destroy peace, order, and happiness. If we are to get down to fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child at the cradle. This responsibility rests initially with the parents. The home must be the first great area of teaching. In the final analysis, the child who fails to learn honesty, discipline, and respect for authority from his parents can quickly become exposed to the virus of crime. Unhappily, there are many homes where parents are untrained in their obligations to their offspring; where unguarded talk is as regular as three meals a day; where disrespect for authority and criticism of officials are common occurrences; where childish independence is encouraged, and refractory conduct is condoned; where breaches of discipline and antisocial whims are overlooked; where God and religion are considered too old-fashioned in an age dedicated to materialism. The children of such homes need help, and the Sunday schools can do much and are doing much to bring God and religion into the starved souls of these youngsters. . . . As true Crusaders for Christ, the Sunday school teachers want the nation's children to be honest, truthful, and unselfish. They are convincing youngsters that right habits, attitudes, and appreciations are necessary attributes for decent living. They are in the front ranks of the great living army of Americans who are courageously fighting to free our national scene from dishonesty, selfishness, greed, and moral instability. In recruiting for God, they are building for America. . . . If we are to make progress in the fight against crime, make certain that the children of the nation attend Sunday school. It is difficult to understand why many mothers and fathers refuse to afford to their children the wholesome, healthful, character-building environment of the Sunday school. As a law enforcement officer, I am certain that unless children are given the opportunity of participating in activities which have God as their fundamental objective, we cannot hope materially to reduce crime in our country." Two thoughts might be added to these observations: (1) that the Sunday school, to be effective, must really teach its children the Word of God, and (2) that the Sunday school, because of its limitations, should be supplemented by the Christian day school.

J. T. M.

Christian Missions in Japan.—There are two things which are prominently reported in the religious press these days with respect to conditions in the mission field in Japan. In the first

place, there seems to be a strong current in favor of Christianity running through all the country. The *Watchman-Examiner* reports: "Notes of encouragement that would mark this as the psychological time for the conversion of Japan come from every side. Professor Daisetsu Suzuki, of Otani University, Kyoto, is Japan's foremost authority on Zen Buddhism. He wrote in the *Nippon Times*: 'Before the war Christianity did not apparently make such good progress as its well-wishers might have hoped, but now the prospects are very bright because for many reasons young Japanese are likely to find Christianity very attractive.' Prince Higashi-Kuni was the Premier when Japan surrendered. When he addressed a group of Christian missionaries, he admitted that he was not a Christian, but he was frank to state that only Christianity could save Japan and her people from the consequences of their sins. The first group of missionaries to interview Emperor Hirohito after the war heard him say that his hope was that Christian institutions might now be able to make their full contribution to re-construction and reform among the people of Japan. General Douglas MacArthur knows Japan, and he speaks with knowledge of the conditions, needs, and opportunities when he calls for a thousand missionaries, stating, 'Christianity has an opportunity without counterpart since the birth of Christ.' The United Christian Church of Japan has set out upon an evangelistic campaign with a goal of three million souls in mind. It is reported that Dr. Toyohiko Kagawa is receiving such an overwhelming response that an admission charge of five yen for a series of three meetings has been made and still the halls cannot hold the throngs who come to hear the Gospel of Christ. Some 8,377 persons signed 'decision cards' on the Japanese island of Shikoku, indicating their desire to become Christians. During the past five months, Kagawa has held 203 meetings in 92 cities, attended by 123,354 persons, 34,551 of whom signed 'decision cards.'"

What kind of Christianity is taught by the United Christian Church of Japan, we are unable to say. Many of its representatives, we have no doubt, preach Christ. Others, we fear, preach Modernism. But if the Japanese people as a whole show a willingness to listen to the message of the Gospel, we certainly rejoice.

Another matter that is given attention in the papers pertains to the number of Roman Catholic and Protestant missionaries respectively. The figures are 859 Catholics and 270 Protestants. As a correspondent in the *Christian Century* points out, the formidable character of the Catholic figures is lessened when one considers that in the number are included not only priests, but nuns and lay brothers, and that of the latter many hold places which in the Protestant churches and schools are occupied by Japanese. But it remains true that the Roman Catholic forces far outnumber those of the Protestants.

A.

The Jews in Palestine. — Recently an article appeared in the *Lutheran* (in the issue of March 3) which is of special interest

because it was written by a person who, as he says, has lived in Palestine for a number of years and who is now preparing for the ministry in the U. L. C. A. His name is Peter Ludwig Berger. He states very definitely that Jews in Palestine by and large must not be considered "a religious but a national community." He insists that it is an error to regard them as forming a denomination. They are rather a nation having its own "language, culture, and political institutions." This agrees fully with the present writer's own observations made a year ago. The Jews in Palestine have their own language, they have revived the old Hebrew and teach it in the schools precisely as English is taught in the schools of our country. The boys and girls speak and write the Hebrew with an ease that arouses the envy of a person who has laboriously studied the Old Testament in the original and realizes that he has not nearly reached the goal at which he would like to arrive. The Old Testament is studied by these young Jews, but not so much as the source of divine revelation, but rather as an interesting textbook of Jewish national history. With respect to culture and political institutions in general the ideals of the modern Palestinian Jew do not differ much from those of the average European or American citizen.

In speaking of the work which the Church is to do in Palestine, Mr. Berger very properly insists that the Christian Church must not endeavor to become a political factor or attempt to direct the course of developments in the sphere of the State. When Jews are baptized, they must not be segregated into a Jewish Christian bloc, but must be received into the Christian Church, which is spread over the whole world. Baptism should not mean that a person ceases to be a Jew from the national or political point of view, but merely that he has accepted Jesus as His divine Savior. Mr. Berger holds that in the services which will be conducted for the benefit of the young Jews, Hebrew will have to be used so that the message can be preached effectively. He likewise thinks that mission work among the Jews should be carried on at other places than Jerusalem, Tel Aviv, and Haifa, the places to which it seems to have been restricted thus far. If the Gospel should make an impression on a larger number of Jews in Palestine and numerous converts to Christianity be won, that country, he believes, might become the steppingstone for effective work among the Mohammedans.

A.

Anti-Semitism in Russia.—Anti-Semitism in Russia? That seems incredible. We were told that the Russian revolution was engineered by Jews and that people of that race are chiefly responsible for the ideology which is now in the saddle in Moscow. In spite of all this, reports from Russia say that strong anti-Semitic currents are flowing there. An editorial in *America* (Roman Catholic weekly) says, the date being February 28: "An accumulation of evidence indicates that the lot of Israel is worsening in the land where a quarter of the survivors of that

persecuted people live. Edward Weintal, diplomatic correspondent of *Newsweek*, reported in the issue of December 29 that officers of the Soviet-Jewish Anti-Fascist Committee had called on Molotov and protested at the unpublicized but nevertheless effective anti-Jewish policy whereby Jews are to be eliminated from the armed services, from positions of influence on the masses, and from any activity which would bring them into touch with foreigners. Drew Middleton, former *New York Times* Moscow correspondent, reports that anti-Semitism is 'met in the streets and is evident in government departments. It flourishes in Moscow, but also in Odessa and Kiev.' Jews are barred from entering the Ministry of Foreign Affairs and military academies, and restricted in numbers in medical and law schools. Such a situation stimulates interest in the much-publicized autonomous Jewish Republic of Birobidjan, but an observer from there told C. L. Sulzberger, son of the publisher of the *New York Times*, that conditions are so disillusioning that the secret police prevent the pioneers from departing.

"Writing in *Commentary* for February, Harry Schwartz, sometime 'expert on the Soviet Union for the United States Government,' agrees that there is 'a substantial increase in the volume and virulence of anti-Semitism in the Soviet Union.' Deploring the impossibility of communicating with Soviet Jews, Mr. Schwartz concludes that 'it is hard to regard the problem of the Jew, either as a human being or as a Jew, as solved, in a country where stringent cultural uniformity and an all-pervasive dictatorial regime leave him free to be neither.' — St. Paul's words come to mind: 'Whatsoever a man soweth, that shall he also reap.' At the same time, considering that there are several millions of Jews in Russia, most of whom have exerted no influence whatever on political developments, one bemoans the fate of these distressed people.

A.

American Preaching. — In Great Britain a monthly magazine is published which has the title *Theology*. Its editor, Dr. Alec Vidler, recently was over here in our country for a visit and attended the services in a number of American churches. Some of his remarks are worth quoting. He says, for instance: "While Americans go to church much more than the people of Britain, what shocks me most is the character of the preaching that seems to prevail in your churches." He is not the only observer who has noticed that on the whole our American public is more faithful in attending divine services than the people of Europe. Visitors from abroad are amazed to see the streams of people Sunday mornings on their way to church. In many sections of Europe, churchgoing is confined chiefly to the aged and the children. It is an indication that in the hearts of people there has taken place a deep alienation from God, the Father of our Lord Jesus Christ, who speaks to us in His holy Word. But while Dr. Vidler can speak words of commendation for Americans when he thinks of

church attendance, he is not pleased with the preaching that he has heard. Here are his strictures: "So far as I can ascertain, the paradigm of American preaching is: 'Let me suggest that you try to be good.' Moralist homilies are still the order of the day." We assume that Dr. Vidler visited the churches of the leading men in the Federal Council of Churches in the East and his report is based on what he heard there. He is grieved that there is not more expository preaching and that the messages miss the mark. He says: "Who preaches sermons that are genuine expositions of the text and sense of Scripture, bringing to bear the great Biblical themes of God's judgment and mercy upon men who are dead in their complacency, self-confidence, or pride? Your preachers are still advocating justification by good works of one kind or another; they are not proclaiming the Gospel of salvation by faith in Jesus Christ." That is a terrible double indictment. Texts are not expounded, and the Gospel of salvation by faith in Jesus Christ is not proclaimed. We are sure that Dr. Vidler does not have in mind Lutheran preachers, but on account of the latitudinarianism of our age one or the other of us may begin to lean to that type of pulpit work which Dr. Vidler describes. Constant vigilance is required.

Concerning the preaching of the Law which he heard, the British critic says that he is not much impressed. "You are still preaching the Law, and a pretty easy-going or romantic law at that." In other words, the bullets that are shot would hardly hurt anybody.

When he compares the message heard in Great Britain with those that he listened to here, he says: "While our churches are metaphorically if not literally falling into ruin, the disturbing and restoring presence of a living God is becoming an experienced reality amid the ruins. In the U. S. A., it seems to me, the cushion of religious efficiency and prosperity is still doing its comfortable, but fatal work." His words are not quite clear. The British churches are metaphorically falling into ruin, he says. He may be alluding to the fact that churches in Great Britain are very poorly attended and that, for instance, the services of the High Church party, in spite of all their pomp and ceremony, are "performed" in empty church buildings. When he speaks of "the disturbing and restoring presence of the living God," which "is becoming an experienced reality amid the ruins," he must have in mind the few that show deep spiritual interest. But what he says of the "cushion of religious efficiency and prosperity" is a note of warning which we had better heed. The danger is always present that we confuse a smoothly working machinery with a spiritually alive church body. A.

Religious Gallup Poll (RNS).—Results of an 11-nation Gallup Poll indicate that the highest proportion of people who believe in God reside in the United States, Canada, Brazil, and Australia. The poll shows that Brazil has the highest proportion of those

believing in God with 96%, Australia and Canada each have 95%, while the United States has 94%. More than 9 out of 10 Americans profess a belief in God, but only 2 out of 3 Frenchmen believe in a deity. France with 66% showed the lowest proportion of people believing in God. The United States ranked 5th in the proportion of persons who expressed a belief in life after death with 60%. In first place were Canada and Brazil with 78%. Norway and Finland ranked next with 71% and 69%, respectively. Four principal replies were received to the question, How do you imagine life after death to be? These replies were: 1. Complete happiness, joy, peace, quiet; 2. reward for virtue, punishment for sin; heaven or hell; 3. dreamlike, disembodied, inanimate, spiritual; and, 4. as described in the Bible. The poll also indicated that faith in God varies by age. In the United States, the poll showed more older people believe in God than younger ones. Also, faith in God diminishes as people get away from nature and the outdoors. The poll covered the United States, Canada, Brazil, Australia, Great Britain, Norway, Finland, Holland, Sweden, Denmark, and France.

Churches in A-Bomb Districts (RNS).—Church organizations were given permission by the Atomic Energy Commission in Washington, D. C., to use government-owned land at the principal atomic installations on which to construct churches and schools. The Commission said this policy was in accord with its wish to encourage the development of facilities properly a part of community life. The desires of local residents for church or church school facilities and the designation of available land for building sites will be determined locally by the managers of the Oak Ridge, Tenn., the Hanford, Wash., and the Los Alamos, N. Mex., operations. Managers will adhere to the following policy: 1. That all denominations be afforded equal privileges in respect to the construction of churches and schools; 2. that the government assumes no financial obligation, either for construction of the churches or schools or their operation, maintenance, or repair; 3. that arrangements be made on such conditions as to justify the building investment by the church groups.

The Cause of Religion in France (RNS).—A map of France showing areas in which Protestants and Roman Catholics have kept their faith and those in which religious indifference prevails has been prepared by a group of clergymen headed by Father Fernand Boulard, general chaplain to the Catholic Action Youth Movement. The map is intended to assist missionaries in planning campaigns to bring about a revival of religious practice, especially in districts which have been affected by anti-clerical tendencies since the revolution of 1789 or where socialism or communism have weaned many persons from their faith. Based on questionnaires sent to all parts of the country, the map shows four categories, as follows: 1. Catholic parishes where over 45% of adults make their Easter Duty and go regularly to church; 2. Parishes with a Christian tradition, but which are now indifferent to religion, although

still having a sizable minority of practicing Christians; 3. Mission areas, where a great number of parishes have less than 2% of children baptized or receiving religious instruction. In these areas, the total percentage of Christians may be more than 20% at present, but as the children are being neglected, the number, it is feared, will decrease considerably within a generation; 4. Protestant parishes where there are at least 500 practicing Protestants. Main areas where indifference exists are Paris, Bordeaux, and Marseille, while all the larger urban centers are surrounded by areas of indifference. Alsace remains strongly Christian, as does the greater part of Brittany, the Basque country, Provence, and Auvergne. The influence of the capital spreads for a radius of more than 200 miles, although certain centers, such as Chartres, Lisieux, and Bourges, have a strong Catholic tradition and can themselves be counted as Christian parishes. The largest area where mission work is immediately essential in order to prevent them from becoming areas of indifference are around Sens and Guret. Protestantism is shown to be strongest in Alsace, in the Cevennes near Valence, Nimes, Montpelier, and Castres, and around La Rochelle.

Dr. Glueck on Palestinian Archaeology (RNS). — Despite archaeological work of the past, the ancient soil of Palestine hardly has been scratched, Hebrew Union College president, Nelson Glueck, declared in a radio address in Cincinnati. Former director of the American School for Oriental Research, Dr. Glueck said there was an infinite amount of new archaeological work to be done—thousands of sites in Palestine and Transjordan worthy of excavation, but hardly more than a baker's dozen had been completely or partly excavated. Dr. Glueck discovered and mapped more than one thousand ancient sites in Transjordan and the Jordan Valley, but has excavated only two of them. Each time he found such a wealth of new materials that it became necessary to undertake many more excavations to help solve the problems which those two answered in part and the new problems they posed. Rise and fall of civilizations in the Jordan Valley, as in all ancient Palestine, "must be attributed not to climatic changes but to political catastrophes caused by human weakness or passion for wars." It is amazing, according to Dr. Glueck, how much of the Bible story is verified by finds made in archaeological exploration or excavation. "The Bible, to be sure, requires no 'proof' for its validity, because it is primarily concerned with theology and secondarily with history, but archaeological finds continue to substantiate the details and the general background of the Biblical accounts."

A Woman Elder (RNS). — Miss Elizabeth M'Clune, a member of the historic Castlereagh Presbyterian Church, has the distinction of being the only woman elder in the Presbyterian Church in Ireland. She has served the congregation in various departments, including the Sunday School, for over thirty years, and in recognition of this activity has been admitted to the Kirk Session. Other

congregations in Belfast, Ireland, have not looked with favor on the admission of women to the eldership, but with Miss M'Clune as pioneer their attitude may change. The Presbyterian Church in Ireland is also rigorously opposed to women ministers, as compared with the Presbyterian communion in Scotland and England, where these are by no means rare. It is thought that the step taken by the Castlereagh church in opening the Session to women might also have far-reaching effects on the church's policy in other directions, including the ministry.

Southern Presbyterians and the Federal Council (RNS).—With the unanimous vote of Mobile Presbytery, a majority of eighty-seven presbyteries of the Presbyterian Church of the U.S. (Southern) have declared themselves in favor of remaining in the Federal Council of Churches. Hard on the heels of Mobile's 20 to 0 vote came that of Southwest Georgia Presbytery, approving 21 to 3, and Wilmington, N. C., with a favorable 33 to 11 vote. The vote now stands 51 for the Federal Council, 16 opposed, and 1 tied. The issue of Federal Council affiliation, which has been one of perennial debate in the Southern Church, was submitted to the presbyteries by the last General Assembly at the instigation of Council opponents. Action by the presbyteries is not decisive, since such relations are determined by the General Assembly, but the overwhelming decision of the presbyteries is expected to be influential.

Japanese Textbooks (RNS).—Several Christian educators have been named to a special committee appointed in Tokyo by the Religious Cultural Association to prepare textbooks for Japanese high schools. The books will be submitted to the Ministry of Education, which has announced that present schooltexts will be replaced by new books, beginning April, 1949. Head of the committee is Shigenao Knoshi, former president of the Kyoto Imperial University. Christian members include the head of the religious education department of the Church of Christ in Japan; the general secretary of the National Christian Association, and a professor of St. Paul's University. The Rev. Darley Downs, Congregational missionary, has been asked to serve as general adviser to assist in contacts with occupation authorities, and as special consultant on English texts.

News Respecting Amsterdam (RNS).—Selection of 137 representatives by 20 American Protestant denominations to the first Assembly of the World Council of Churches to be held in Amsterdam, Holland, August 22 to September 5, was announced in New York by Dr. Henry Smith Leiper, associate general secretary of the Council.

John Foster Dulles, former U. S. delegate to the United Nations, will serve as consultant to the Assembly.

Included among the delegates and alternates who will represent 23 million American Protestants are: Dr. Reinhold Niebuhr of

Union Theological Seminary, Bishop G. Bromley Oxnam of the Methodist Church, Walter H. Judd, congressman from Minnesota, Dr. John R. Mott, a Nobel peace prize winner and a president of the Provisional Committee for the World Council of Churches, and Charles P. Taft, president of the Federal Council of Churches.

Lauding the inclusion of 36 laymen among the 137 representatives, Dr. Leiper declared:

"It is apparent that Protestant denominations here made their selection in order to insure an adequate representation of church laity at the Amsterdam meeting."

American churches which have already appointed delegates to the Amsterdam Assembly are: The Methodist Church, the Northern Baptist Convention (USA), the Congregational Christian Churches, the Disciples of Christ, the Protestant Episcopal Church, the United Lutheran Church in America, the Presbyterian Church in the U. S. A., Seventh Day Baptist Churches, Church of the Brethren, Evangelical United Brethren Church.

Also, Evangelical and Reformed Church, General Conference of Friends (Quaker), Philadelphia Yearly Meeting (Quaker), American Lutheran Church, Evangelical Lutheran Augustana Synod, African Methodist Episcopal Church, Moravian Church (Northern Province), United Presbyterian Church, Reformed Church in America, and the Danish Evangelical Lutheran Church.

Total American participation will include 200 representatives from 25 denominations. Representatives will be made up of 75 delegates, 75 alternates, 25 consultants and staff, and 25 accredited visitors.

Brief Items from Religious News Service. — Clergymen in Mexico can hold real estate as private individuals, and such holdings are not to be considered the property of their church, according to a ruling by the Mexican supreme court. Under Mexican law, all church possessions are regarded as owned by the state. The court ruling followed another recent decision in which private schools operated by sponsors "with religious affiliation" were declared as not being national property so long as they are used for educational purposes only.

Recent religious disturbances in Sonnino, a small town outside Rome, during which one youth was killed and several persons arrested, have led to demands for relaxation of police restrictions against the holding of meetings by members of the Italian Pentecostal sect. The disturbances took place when Catholic parishioners allegedly sought to prevent a sect clergyman from addressing a meeting. The demands were made by a representative of the Federal Council of Italian Evangelical Churches, who investigated the incident and charged it was inspired by efforts "to exterminate the Pentecostals as heretics." Vice Premier Pacciardi has been asked to do his utmost to bring about the abrogation of the Fascist law of 1935 prohibiting Pentecostal meetings.

300 delegates attended a 5-day meeting of the East China Conference of the Methodist Church in Soochow to commemorate the beginning of Methodist missionary work in China 100 years ago. They represented a total of 12,000 Methodists belonging to the conference.

Plans for a United Lutheran Church of India have been approved by the Federation of Lutheran Churches of India, according to information received in New York. Decision was taken at the federation's 2-day triennial conference held at Ranchi, India. Leaders at the conference stressed the need for a closer relationship between the various Lutheran groups, especially since the recent merger of three large Protestant churches into the United Church of South India.

An extensive sampling recently showed that church-related colleges had a larger percentage of enrollment increases in the present academic year than the state schools. The executive secretary of the Association of American Colleges Commission on Christian Higher Education, Gould Wickey, said another interesting trend was the number of Roman Catholic students enrolled in Protestant colleges. He said that one group of fourteen colleges in 1937 had a Catholic enrollment of 254, or 5.4%, while in 1947 the Catholic enrollment was 995, or 9.2%, and that most church-related colleges have a larger distribution of students from other denominations than five years ago.

Plans to strengthen Europe's theological faculties were proposed in Geneva at a conference sponsored by the Reconstruction Department of the World Council of Churches and attended by theologians from fifteen nations. The delegates, representing Protestant, Orthodox, and Old Catholic churches, urged the continued exchange of students and teachers between nations "to the mutual benefit of all concerned." The possibility of forming a central library under the guidance of the World Council was also explored.

All Roman Catholic students attending Baldwin-Wallace College have been advised by a priest to withdraw from that Methodist institution if they wish to conform with the doctrines of their faith. Thus far 27 of the school's 163 enrolled Catholics have withdrawn, while others are expected to leave momentarily. Father Joseph T. Moriarity, professor of religion at St. John's College and Cleveland diocesan director of the Confraternity of Christian Doctrine, cautioned the Catholic students at a mass meeting in Berea, Ohio, that it was "impossible" for them to pursue a compulsory religion course and religious chapel programs at the Methodist school.

Dr. J. Roswell Flower, general secretary and treasurer of the Assemblies of God, said that erection of a \$1,000,000 printing plant for the Gospel Publishing House in Springfield, Missouri, would get under way this spring.

American Military Government Headquarters announced in Frankfurt, Germany, that permission has been granted for relocating the Evangelical Lutheran Free Church Seminary at Frankfurt-Oberursel in the American Zone. Formerly it was situated at Gross-Oesingen.

Sandy Clippings is the name of the first Chipewyan Indian to become a minister of the Church of England in Canada. He was ordained by Bishop Lofthouse of the Keewatin diocese in the little church at Duck Lake, Hudson Bay Region, where Sandy and his Indian congregation erected the building.

The Romanian Baptist Theological Seminary in Bucharest, which opened November 15 after having been closed for six years, has been compelled to limit the number of students because of the food shortage. Seventy students, all men, have been accepted and are attending classes regularly. A score of others are on the waiting list and will be received later if space and food can be obtained.

Stronger ties between Waldensians in Uruguay and Argentina and those in Italy were advocated by Pastor Alberto Ricca of Bobbio Pellice upon his return to Rome from a tour of South America. There are 12,000 Waldensians in Uruguay and 3,000 in Argentina. Waldensians first started spreading to South America about 1858, when a small group of families traveled to Uruguay, where they founded a community known as "Colonia Waldense."

Scarcely a single major denomination can today be called non-liturgical, according to Dr. Roger Hazelton, professor of philosophy and Christian ethics at Andover-Newton Theological School in Boston. He said the "trend toward more formal worship of greater historic content has touched them all."

Completion of the first feature-length movie ever produced jointly by major Protestant denominations in this country was announced in New York by the Protestant Film Commission. The picture is entitled "Beyond Our Own." First in the series of seven films planned by the Commission, it is a drama portraying the need of casual churchgoers for greater participation through the church in community undertakings. It is keyed to the 1947-48 emphasis on "world evangelism" by Protestant churches.

Dr. Elmer G. Homrighausen, chairman of the department of evangelism of the Federal Council of Churches and professor of Christian education at Princeton Theological Seminary, left for Geneva on February 11 to begin work on the formation of a permanent department of evangelism for the World Council of Churches. His assignment involves traveling through many countries to promote spiritual reconstruction, revival of morale in the churches and among the people, and stimulation of interest in the ministry and the Church's work.

The United Church of Canada has seventeen women on its list of ordained ministers — which makes it unique among the large Protestant bodies of the Dominion. In 1932 the United Church admitted women to be elders, and since then they have been eligible to sit in the higher courts of the Church. During 1936 the first woman minister, the Rev. Lydia Gruchy, was ordained.

The Berkshire and Columbia Missionary Society, first organization of its kind to send emissaries into the wilds of upstate New York prior to 1800, is to be liquidated after 149 years of service. The Society has voted to turn over its endowment of approximately \$6,000 to a joint committee of the North and South Berkshire Congregational Conference.

There are 180,637 students currently enrolled in 73 Roman Catholic colleges and universities in the United States — a gain of 16.86 per cent over last year. The largest Catholic institutions at the present time, *America*, the national Catholic weekly, said, are De Paul University, Chicago, with 11,512 students; St. Louis University, with 10,579; and Fordham, in New York, with 9,346. Of the total of 180,637 students 97,032 are veterans of World War II.

Laymen from eleven European countries, Indonesia, and Madagascar, assembled at the Ecumenical Institute in Geneva, sponsored by the World Council of Churches, for a six-week study course on evangelism, under the leadership of Dr. Hendrick Kraemer, the general director of the Institute. In his opening address Dr. Kraemer said the aim of the Institute is to seek a deeper understanding of the Gospel and the right answer to the question: "What is the role of Christians and of the Church in the world today?" Future activities at the Institute will include a conference of men and women in industry; the second conference of political leaders on "Christianity and National and International Problems"; a conference of teachers in training and secondary schools, and a conference for Christian youth leaders.

Instruction in the Bible now is offered as an elective course in 229 public schools in North Carolina, located in 51 of the State's 100 counties. The classes have a total enrollment of 37,518 pupils, of which 31,984 are in the elementary grades and 5,534 are in high school. The report of the North Carolina Council of Churches states that in schools where Bible is offered 98.5% of the elementary pupils take it, but only 17% of the students take the instruction in high schools.

Bishop Arne Fjellbu of Trondhjem, Norway, was honored at a reception given in New York by the American committee for the World Council of Churches. In an address at the reception, attended by leading Protestant and Orthodox clergymen, the Iowa-born bishop said that despite the socialist government of the Norwegian Labor Party, "Christian education has not been impeded and Norway remains an essentially Christian nation."

The titling campaign of Southern Baptists has brought about such a flow of money to Missouri Baptist Headquarters in Kansas City that the bookkeepers are unable to keep up to date. The following notice was printed in *Word and Way*, state denominational paper: "To Church Treasurers, Pastors, Finance Committees: Members of the bookkeeping staff in Kansas City at Headquarters request your patience in our acknowledging your contributions and mailing receipts. As a result of the three months' Tithing Campaign, money received here has exceeded all past records. Last Saturday's deposit of more than \$18,000 was an all-time record. That for the preceding day was almost as high. Every effort is being made to send all receipts as soon as humanly possible."

Initiation of a referendum measure "prohibiting teachers in public schools from wearing any garb denoting religious order or denomination," was determined upon in a meeting at Fargo of the North Dakota "committee on separation of state and church." The meeting, held in First Presbyterian Church, was attended by 27 persons, nearly all of them Protestant clergymen. Laid before the committee was a statement from the North Dakota department of public instruction, disclosing that in the school year ending last July 1, seventy-four nuns of the Roman Catholic faith taught in various North Dakota schools. Of these, 30 were in Stark County, 13 in Emmons, 7 each in Pierce and Cavalier, 4 each in McHenry and Walsh, 2 each in Grant, Morton, Ward, and Richland, and 1 in Dunn.

American Protestantism, seeking to clarify its own genius, in the next several months will launch an extensive survey to determine what shall be its total strategy in organized religion. Plans for the study were announced in Cincinnati by the National Protestant Council on Higher Education. In selecting a commission to make the study, the Council will seek the co-operation of the Federal Council of Churches and the International Council of Religious Education. The survey will cover problems and tasks of Protestantism, higher education and church leadership, theological seminary life and teaching, the ministry, and leadership for religious education.

During 1947 Methodists of the United States gave a total of \$164,138,457 for all church causes. Of this amount, \$31,076,049 was given for World Service missionary and educational work and other benevolences. The Woman's Society of Christian Service, which has a national membership of 1,508,924, contributed \$14,793,689 for local church work and missionary projects.

A request that legislation be enacted to provide for a full-time corps of chaplains to serve state penal and correctional institutions has been filed with the Wisconsin legislative council by the Lutheran Charities Council of Wisconsin.

For the first time in centuries, Protestant and Roman Catholic churches in Prague agreed to hold a joint gathering. It took place on Candlemas Day, February 2, and featured addresses calling for the establishment of lasting world peace. The Most Rev. Joseph Beran, Roman Catholic Archbishop of Prague, as well as representatives of the Slovakian-Lutheran and Czech Evangelical churches were among the featured speakers.

No further evacuations of Lutheran missionaries and their families are planned at present from Laohokow, communist-threatened city 200 miles northwest of Hankow. Evacuations were suspended after two groups of Norwegian and United States missionaries had been transported by air to Hankow. 15 Lutheran missionaries still remain in Laohokow, of whom 13 are Norwegian nationals. The others are the Rev. Palmer Anderson, a Canadian, and the Rev. Luthard Eid of the United Lutheran Church, of Minneapolis. At least 100 other Protestant missionaries are said to have streamed into Laohokow from outlying districts. The Laohokow evacuations began after three missionaries were murdered by "bandits" in Siagyang, 40 miles southwest of the city. Those slain were Evangelical Covenant workers: Miss Martha J. Anderson of Minneapolis; Miss Esther V. Nordlung of Chicago; and Dr. Alexis Berg, a Finn. Funeral services for the three were held in Hankow. Two other missionaries have been killed recently, one being Miss E. E. Linell of Stockholm, Sweden, who was slain by bandits or communists at Juicheng, in Shanai province. The identity of the other missionary, who was fatally injured by the accidental explosion of a hand grenade, has not yet been established.

A. W. C. G.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Immensity. God's Greatness Seen in Creation. By Clarence H. Benson, Litt. D., Author and Christian Educator. Van Kampen Press. 140 pages, $5\frac{1}{2} \times 8$. \$2.00.

The writer of this book is not a novice as a writer in the field of religious literature. For fifteen years he was associate editor of the *Moody Monthly*, serving at the same time as director of the Department of Christian Education of Moody Bible Institute. He has a number of books to his credit, among them one that is related in its contents to what is offered in the volume before us, *The Earth, the Theater of the Universe*. His other books are devoted chiefly to the subject of education; here are some of the titles: *An Introduction to Child Study*, *The Sunday School in Action*, *A Popular History of Education*.

The present volume is well characterized by its name "Immensity." Proceeding from Bible passages in which the greatness of God is exalted, the writer describes the various immensities that confront us when we study astronomy. After a chapter of an introductory nature, having as its caption "Creation — the Majesty and Might of God," the subjects discussed are: Immeasurable distance, incomprehensible spheres, incomparable speeds, inconceivable power, incalculable numbers, inimitable precision. Dr. Benson is up to date in his astronomical reading; he, for instance, introduces us to the giant 200-inch reflector which soon will be used at Palomar in Southern California and which recent magazine articles have described. The person who has never before read books dealing with astronomy will be overwhelmed with a mass of most interesting information; and those who have read works pertaining to this field will be delighted to see a difficult subject treated in a simple, lucid manner. The author shows by what means the astronomers arrive at the staggering figures which they submit as to the size, distance, and movements of the planets and stars; and while naturally the vast majority of those who are not professionally trained cannot fathom the mathematical processes on which the calculations are based, all can obtain an inkling of the ingenious methods which are employed in the pursuit of "the queen of the sciences." The language is not highly technical. A number of illustrations aid the reader in understanding the text.

It is the author's aim to remain loyal to the Scriptures. This is particularly manifest in one of the closing chapters, entitled "The Creator Greater Than Creation." On the question which, strange to say, still is of real significance today, "Do the stars influence human lives?" (astrology) he furnishes the right answer. The last chapter speaks of "The Star of All Stars," the Star of Bethlehem. In his view this star was caused by collision of two heavenly bodies, each one by itself invisible to the naked eye, but both together in their clash producing a striking though short-lived luminary. This is pious though very fascinating speculation. The author's grounds for his assumption must be read in the book itself. Whatever view one may hold as to the nature of this star, everybody will have to admit that the chapter is worth careful perusal.

W. ARNDT

Proceedings of the Lutheran World Federation Assembly. Published by United Lutheran Publication House, Philadelphia. 1948. 190 pages, 9×6 , paper cover.

The *Proceedings*, compiled by Dr. Michelfelder, contain the minutes of the convention, the new constitution of the Lutheran World Federation, and the report of the three sections which studied the theme: "The Lutheran Church in the World Today." In Part Two of the *Proceedings* the sermons and addresses are reported. Our pastors will be interested in a study of both the constitution of the Lutheran World Federation and the statements concerning the doctrinal position of the Lutheran Church on the Word, the Sacraments, and the Church, concerning the mission program of Lutheranism in a devastated world, and the amended statement of the position of the Lutheran Church toward such problems as materialism, race relations, and the displaced persons. Only a limited number of copies was printed, and the volume is not for sale.

F. E. MAYER

Die protestantische Theologie im 19. Jahrhundert. Ihre Vorgeschichte und ihre Geschichte. By Karl Barth. Evangelischer Verlag Ag. Zollikon/Zuerich, 1947. 611 pages, $9 \frac{1}{4} \times 6 \frac{1}{4}$.

This volume contains the lectures given by Karl Barth at Basel in 1932-33. In the preface the author states that since these lectures were circulating in manuscript form, he wished to present them to the Church in printed form. Better than one half of the volume is devoted to a discussion of the philosophical movements of the eighteenth century as of vital importance for a correct understanding of the rise of Schleiermacher and his school. There is value in this, since Schleiermacher dominated the theological thinking for almost a century, and, as Barth states in his evaluation of Ritschl, Schleiermacher was more influential in 1910 than in 1830. The theology of the nineteenth century and the beginning of the twentieth century may be characterized from its attitude toward Schleiermacher. Students interested in this field will find Barth's contribution a valuable companion volume to the works of Kattenbusch, Seeberg, Horst Stephan, and particularly to H. R. Mackintosh, *Types of Modern Theology*.

F. E. MAYER

Science Finding God. Personally Conducted by God. The Pearly Gates of Heaven a la Mode. By David A. Murray. Wetzel Publishing Co., Inc., Los Angeles, Calif. 1947. 146 pages. \$1.00.

In Part I of this book the author presents a rational argument for the existence of God and of some of His attributes. As a voluntarist, the author believes desire, push, impulse, to be a reality at least as real as matter and energy. This desire is not, however, as in Schopenhauer's system, a blind, capricious force, but a power which operates purposefully and with freedom. It is the "final cause" of the universe and makes possible the world in which we live. Though there is nothing new in the author's analysis, his simple presentation will appeal to many readers. In addition, Part I contains a number of refreshing remarks which indicate that current materialism has by no means disposed of forms of idealism.

In Part II the author goes to great lengths to ascribe a wholly

symbolical meaning to the great facts recorded in chapters one to eleven of Genesis. It is an ingenious effort but rests wholly on an oversimplification warranted neither by the sacred text of Genesis nor by the rest of Scripture. Part III is an allegory of heaven culminating in a sublimation of self-effacing service.

It makes one sad to note that a Doctor of Divinity who wrote this book nowhere refers to the one grand purpose of Scripture and to the one way which leads into the pearly gates. Apologetics has its place, but it can never be more than a humble handmaid in the implementation of divine truth. PAUL M. BRETSCHER

A Church is Born. By Dwight L. Shelhart. Muehlenberg Press, Philadelphia, Pa. 176 pages, $7\frac{1}{2} \times 5$. \$2.00.

A sane, practical, and well-nigh complete handbook on the establishment and organization of new congregations, written by a synodical missionary who called numerous congregations into existence. With a few exceptions (e.g., power to be vested in church councils, procedure in calling a pastor, minimum length of adult class instruction, no suggestions regarding the confessional standard of the new church) we recommend the book to missionaries young and old as a handy guide. A later edition might profitably contain a sample constitution.

O. E. SOHN

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

Home Life in Bible Times. By Arthur W. Klinck. 142 pages, $5 \times 7\frac{1}{2}$, 60 cents.

Bible History References. Vol. I. By F. Rupprecht, 468 pages, $5 \times 7\frac{1}{2}$, \$2.75.

Concordia Bible Teacher. Studies in the Book of Acts. Part II, Vol. IX, Number 3, April—June, 1948. Edited by Rev. J. M. Weiden-schilling, S. T. D. Under the auspices of the Board for Parish Education, Ev. Lutheran Synod of Missouri, Ohio, and Other States. \$1.00 per annum.

Concordia Bible Student. Studies in the Book of Acts, Part II, Vol. XXXVII, Number 3, April—June, 1948. Edited, etc., same as above. 60 cents per annum.

Portals of Prayer. The Abundant Life. Daily Devotions from March 29 to May 16, 1948. By Rev. Henry F. Wind of Buffalo, N. Y. Single copies, 10 cents postpaid, subscription for 7 numbers, 50 cents; 14 numbers, \$1.00, postpaid; bulk price: 60 cents per dozen, postpaid; \$4.50 per hundred, postpaid.

Gemeinschaft mit Gott. Andachten ueber Sprueche aus der ersten Epistel St. Johannis fuer die Zeit vom 29. Maerz bis zum 16. Mai 1948. By Rev. H. J. Bouman, D. D., of Minneapolis, Minn. Price same as above.

Christian Adult Education. A Workshop Report. Concordia Teachers College, River Forest, Ill. Under the auspices of the Board for Parish Education, Ev. Lutheran Synod of Missouri, Ohio, and Other States. July 7—11, 1947. 51 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 60 cents.

*From the College Bookstore of Concordia Teachers College,
Seward, Nebr.:*

Christian Adult Education. A Workshop Report. Concordia Teachers College, Seward, Nebr. June 23-27, 1947. 50 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 50 cents.

From Abingdon-Cokesbury Press, New York:

Sermon Stories of Faith and Hope. By William L. Stidger. 154 pages. $5\frac{1}{4} \times 7\frac{1}{2}$. \$1.50.

Finding God Through Christ. By Charles Edward Forlines. 207 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$2.00.

From Augsburg Publishing House, Minneapolis, Minn.:

My Soul More Bent. By Allen Lee, as Told to Melva Rorem. 111 pages, $5\frac{1}{2} \times 8$. \$1.25.

From Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.:

The Spirit-Filled Life. A Word to Those Who Desire to Live a Victorious Life. By Stanley Howard Frodsham. 88 pages, $5\frac{1}{2} \times 8$. \$1.00.

"And Jesus in the Midst. . . ." A Series of Sermons on the Passion of Our Lord. By Prof. Herman Hoeksema. 118 pages, $5\frac{1}{2} \times 8$. \$1.50.

From Fleming H. Revell Company, New York:

Is God in There? An Inquiry Concerning the Church in This New Age. By Charles Tudor Leber. 205 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$2.50.

First Steps in Prayer. By Kermit R. Olsen. 118 pages, $5 \times 7\frac{1}{2}$. \$1.25.

From Pickering and Inglis, Ltd., London:

Palestine. The Land of My Adoption. By J. W. Clapham, Jerusalem. Four full-colour illustrations and 20 plates in photo brown. 191 pages, $5\frac{3}{4} \times 8\frac{5}{8}$. 12/6 net.

From Van Kampen Press, Chicago, Ill.:

The Incomparable Book. By Newman Watts. American Tract Society. 251 pages, $5\frac{1}{2} \times 8$. \$2.50.

His Side Versus Our Side. Galatians. God's Great Antithesis. By Norman B. Harrison. 128 pages, $5 \times 7\frac{1}{2}$. 75 cents, paper binding; \$1.25, cloth binding.

Manna in Music. Compiled by Paul Hutchens. 81 songs, 6×9 . 60 cents.

